



THEOSOPHICAL SOCIETY,

AMERICAN SECTION.

THIRD ANNUAL CONVENTION

HELD AT

Chicago, Ill., April 28 and 29, 1889.

REPORT OF PROCEEDINGS.

THE Convention assembled at the Palmer House, Chicago, Ill., on April 28th, 1889, at 10 A. M. The General Secretary called the meeting to order, and asked for nominations for Chairman of the Convention. E. B. Page nominated Dr. J. D. Buck, and, there being no other nomination, he was upon motion elected and took the chair.

Brother E. B. Page was nominated as Assistant Secretary for the Convention by Brother William Q. Judge and was elected. The Chairman nominated Dr. La Pierre, William Q. Judge, and Dr. Phelon as Committee on Credentials. The Credentials of delegates were then handed up, and the committee retired to report, a short recess being taken.

The Committee on Credentials then reported representation and delegates as follows :—

ARYAN T. S.	-	-	William Q. Judge, <i>Prest.</i>
KRISHNA T. S.	-	-	William Q. Judge, <i>Proxy.</i>
CHICAGO T. S.	-	-	C. D. Hill, <i>Prest.</i>
RAMAYANA T. S.	-	-	Dr. Phelon, <i>Prest.</i>
ARJUNA T. S.	-	-	E. B. Page, <i>Delegate.</i>
PRAÑAVA T. S.	-	-	Howard Carter, <i>Delegate.</i>
ESH MAOUN, T. S.	-	-	William Q. Judge, <i>Proxy.</i>

GOLDEN GATE, T. S.	-	William Q. Judge, <i>Proxy</i> .
LOS ANGELES T. S.	-	E. B. Page, <i>Proxy</i> .
SATWA T. S.	-	Not Represented.
ISHWARA T. S.	-	Dr. La Pierre, <i>Prest</i> .
ISHWARA T. S.	-	James Taylor, <i>Delegate</i> .
GNOSTIC T. S.	-	Not Represented.
CINCINNATI T. S.	-	Dr. J. D. Buck, <i>Delegate</i> .
BOSTON T. S.	-	William Q. Judge, <i>Proxy</i> .
MALDEN T. S.	-	William Q. Judge, <i>Proxy</i> .
VEDANTA T. S.	-	Dr. Borglum, <i>Prest</i> .
VEDANTA T. S.	-	W. S. Wing, <i>Sec'y</i> .
NIRVANA T. S.	-	Dr. Gahan, <i>Prest</i> .
POINT LOMA T. S.	-	Sidney Thomas, <i>Delegate</i> .
LOTUS T. S.	-	W. L. Ducey, <i>Delegate</i> .
VARUÑA T. S.	-	William Q. Judge, <i>Proxy</i> .
DHARMA T. S.	-	William Q. Judge, <i>Proxy</i> .
ISIS T. S.	-	Mrs. M. J. Riggle, <i>Delegate</i> .
BRAHMAÑA T. S.	-	Bryan J. Butts, <i>Prest</i> .
BROOKLYN T. S.	-	William Q. Judge, <i>Delegate</i> .

And members of Council as follows :

A. O. ROBINSON	-	by William Q. Judge, <i>Proxy</i> .
R. WES MCBRIDE	-	" " " "
GEO. F. PARSONS	-	" " " "
MRS. A. N. SAVERY	-	" " " "
MRS. E. C. CUSHMAN	-	" " " "
JOHN M. WHEELER	-	" " " "
GEN. A. DOUBLEDAY	-	" " " "
E. O'ROURKE	-	" " " "
COL. H. N. HOOPER	-	" " " "
S. C. GOULD	-	" " " "
WM. H. CORNELL	-	" E. B. Page, <i>Proxy</i> .
LOUISE A. OFF	-	" " "
MRS. M. L. BRAINARD	-	- In Person.
MRS. M. M. PHELON	-	"
DR. J. D. BUCK,	-	"

The Committee's report was accepted and the above named declared delegates and representatives.

About 300 members in all were present, and the meeting was held with closed doors until the afternoon session, under the following order of business, which was adopted subject to alteration :

FIRST DAY.

Forenoon (a closed session).

Report of General Secretary.

Miscellaneous business.

Afternoon, at 3 P. M. (open session).

Communications.

Essays and addresses.

SECOND DAY.

10 A. M. (open session).

Unfinished business.

Miscellaneous and new business.

Election of officers and committees for next year.

Afternoon session, general conference.

On motion of Brother Judge, Dr. A. Keightley of London was admitted as a member of the Convention, but without power to vote, and as delegate from the British Section T. S. and from Dublin Lodge T. S.

The General Secretary then read his report and that of the Treasurer, as follows :

REPORT OF THE GENERAL SECRETARY.

Dear Brothers and Sisters:

My Report for this year has to deal with the progress of the Society's work since our last Convention, and certain changes which have been made by the Convention in India in last December. I propose to consider the last first.

The Secretary in charge in India has already sent to most of the Branches a copy of the "Revised Rules": By reading those, together with the Report of the Convention held there, it will be seen that apparently the purpose to revise the rules and abolish fees and dues was proposed by the American and English Sections, acting through their delegates, Mr. Richard Harte and Mr. Charles Johnston. Mr. Harte was delegated by the Executive Committee, at the time he left London for India, to represent the American Section at the convention, but, at the same time, written instructions were given him, very definitely stating that all that the American Section required him to do was to endeavor to restore to Col. Olcott the powers which he had voluntarily given up at a previous date, and those were stated to be the only changes which he should say we were in favor of. It was not then thought that any proposal to abolish dues and fees would be made, and, as Mr. Harte was himself present in New York when our Constitution governing the American Section was

passed, and knew our policy in carrying on the work here, it never for a moment occurred to the Executive Committee that it was necessary to say any more than we had said, and as our Constitution declared our autonomy which had been granted prior to the passage of the Constitution, and which has since been affirmed in the Convention in India, even if we had been told in advance what was proposed to be done, we should have thought it to be impossible, as well as injudicious.

The "Revised Rules" also amend the "objects" of the Society by altering them and adding to them, and, in a paper published in the succeeding issue of the "Theosophist" signed "F. T. S.", an attempt is made to show that the "objects have never been definitely formulated." This article is full of misconceptions, and, therefore, of wrong conclusions, because the gentleman who wrote it was not acquainted with the facts nor in possession of the Records. He refers to the printed "Rules" of each year, and says that in 1882 for the first time they appeared as they were printed last year, but on looking over my records I find, not only that they have been always the same—except in minor elaborations not affecting the substance,—but that they were originally formulated in the shape they appeared before the last Convention in India, at the time that this Society was organized in 1875.

The first alteration is made by omitting the last sentence from the second "Object"; the second by interpolating a sentence into the third "Object"; and the third by adding a sentence to the third, "That it is pursued only by a portion of the members." These alterations seem to be injudicious. I therefore suggest to the Convention that a Resolution be passed dissenting from the advisability of these alterations and requesting a restoration, if possible, to the old form.

In the second place, all dues and fees are attempted to be abolished, and the source of revenue for expenses made to depend on voluntary contributions.

You will note that these "Revised Rules" reaffirm the autonomy we claimed in 1886 which was subsequently ratified. There is no inconsistency in our declaring autonomy in respect to the internal affairs of this Section and, at the same time, our allegiance to the cause and to the Society as a whole.

I am authorized by Mme. Blavatsky to say that she is not in favor of the change, and the majority of the British Section also disagree with it, and have stated that their delegate was not authorized to consent to it.

In the eyes of those who know what this work involves, the abolition of fees and dues is injudicious. There are very heavy expenses for postage, stationery, and the spreading of our literature. The deficit is made up by a few of our members; and, by abolishing the dues, that deficit would be

increased, and to throw upon a few the entire burden is very unfair. The policy is bad whatever way it is stated. The small rate of our fees and dues will never keep anybody away, and it is very easy to amend our Constitution by adding a clause that any poor person unable to pay the three dollars and a half may be admitted free. I would therefore suggest a second Resolution permitting the free admission of those who cannot pay the fees.

The principle of autonomy granted in the "Revised Rules" was first claimed by the American Board of Control, consisting of Dr. Coues, Dr. Buck, and others, several years ago, and was thereafter ratified at an Indian Convention. It was again reaffirmed in our Constitution at two Conventions. There is no quarrel or schism in this matter, as the Indian Convention acted hastily under the impression that we desired the change, and, besides, the Indian December Convention was not a full one, but was sparsely attended because of a political congress on the same day at a distant town.

The next change proposed in the Revised Rules to which your attention is drawn, is the regulation that all applications for membership shall be in duplicate. This is needless, troublesome, and expensive ; and I doubt if I, or any other person, can compel any applicant to sign two sets. One set is sufficient ; the Secretary always keeps a full record of the application and action thereon, and has always sent the originals to India.

In view of the fact that we have so many "members-at-large" scattered over the United States, I sent to each one a circular stating the change as to dues proposed at Adyar last December and asking his views upon the question. I have received many replies, and all, with I think but three exceptions, agree in opposing such a change as inadvisable. This shows us that the whole body of the American Section, if a vote were taken from each individual, would refuse to agree to this sweeping change.

Believing such to be the case I sent to Adyar a request that action be taken on the matter, and received a telegram from there that Section P. of the Rules (which is the Section in question) was suspended, and to-day have a letter from Bro. Harte, the Secretary, enclosing a copy of a Resolution passed by the Commissioners in charge during Col. Olcott's absence, which is as follows :

"HEADQUARTERS THEOSOPHICAL SOCIETY,

"ADYAR, MADRAS, March 27, 1889.

"In accordance with the powers residing in us by virtue of the order of the President dated January 7, 1889, delegating to us as Commissioners his powers during his absence from India, we hereby declare Section P. of

the Revised Rules of 1888, which have reference to the collection of fees and dues, suspended until further order.

“(Signed) R. RAGOONATH ROW,
P. SREENEVAS ROW, } *Commissioners.*
RICHARD HARTE,

Annexed thereto is the following note :

“NOTE.—The order of March 27, 1889, has been issued by the Commissioners in consequence of representations made by the American and British Sections, which find that the voluntary system as defined and provided by the Revised Rules interferes with the practical work of those Sections as already organized. As it seems to be the wish not only of those Sections but also of many fellows in India that the subject of fees and dues should be reconsidered by the General Council, and alteration made in respect to the same in the Revised Rules, a special session of the General Council for that purpose will probably be summoned at no distant date. In the meantime the Sections are at liberty to abide by their existing rules or to frame ad interim rules regulating fees and dues subject to the approval of the Commissioners.

“(A Copy.) RICHARD HARTE, *Secretary.*”

Hence the Headquarters has acted judiciously in the matter, and it only remains for this Convention to express itself by resolution suggesting that each section, or at least ours, be at liberty to impose what dues and fees it may think judicious.

The work in India is going on as usual under the efficient and devoted efforts of Col. Olcott. He is now in Japan, from where I have just received the following letter written by a Japanese Buddhist:

“KIOTO, JAPAN, 19th March, 1889.

“DEAR SIR:—

“I am asked by Col. Olcott to write you this letter, and to inform you of the present state of Buddhistic Japan. But I have no time to write a long letter, and I beg you will excuse my short information. Col. Olcott received a very grand and fraternal welcome from all the sects of Buddhism. In Kobe, the place of landing, the principal priests and laymen had come to receive him. He was taken to the temple of Nofuk-ji. This temple is noted as the place where the Buddhist Scriptures were first expounded in Japan. Col. Olcott's work so far is a complete success. The east and west Honganji have taken his cause into their hearts, and of course everything will go on splendidly. On the 16th inst, in the Chion-in Temple of this City, Col. Olcott summoned the principal chief priests of all the sects, and

in their presence Col. Olcott read out his appeal to them. A curious coincidence worth to be remembered is the simultaneous promulgation of the New Political Constitution of our Empire and Col. Olcott's first speaking on Buddhism in the religious capital is striking. Another significant event is the assassination of our Minister of Education on the historical day (11th inst).

"This Minister was of pro-christian tendencies, and he met with his death for the alleged profanation of a religious shrine. A Buddhist University is to be established in Tokiyo. We have hopes of the future, and by our united efforts we hope to bring about a better day for our religion.

"With sincere love to our brothers of the Aryan Tho. Society, I am

"Yours truly,
"Z. SAWAI."

Col. Olcott has also written me to the same effect, and it would seem that our Society is destined not only to be known in all parts of the world, but also to have a potent influence in the affairs of men.

The new Branches chartered and organized since the last Convention are as follows:

VARUNA T. S.	Chartered	May 18, 1888.
DHARMA T. S.	"	July 25, 1888.
ISIS T. S.	"	September 22, 1888.
BRAHMANA T. S.	"	November 7, 1888.
SATWA T. S.	"	January 30, 1889.
BROOKLYN T. S. (N. Y.)	"	April 22, 1889.

The Branches in the United States are as follows, in the places following :

ARYAN T. S.	-	-	-	in New York, N. Y.
OCCIDENT T. S.	-	-	-	" New York, N. Y.
KRISHNA T. S.	-	-	-	" Philadelphia, Penn.
KEYSTONE T. S.	-	-	-	" Philadelphia, Penn.
CHICAGO T. S.	-	-	-	" Chicago, Ill.
RAMAYANA T. S.	-	-	-	" Chicago, Ill.
ARJUNA T. S.	-	-	-	" St. Louis, Mo.
PRANAVA T. S.	-	-	-	" St. Louis, Mo.
ESH MAOUN T. S.	-	-	-	" St. Louis, Mo.
GOLDEN GATE T. S.	-	-	-	" East Oakland, Cal.
LOS ANGELES T. S.	-	-	-	" Los Angeles, Cal.
SATWA T. S.	-	-	-	" Los Angeles, Cal.
ISHWARA T. S.	-	-	-	" Minneapolis, Minn.
GNOSTIC T. S.	-	-	-	" Washington, D. C.

CINCINNATI T. S.	-	-	-	in Cincinnati, O.
BOSTON T. S.	-	-	-	" Boston, Mass.
MALDEN T. S.	-	-	-	" Malden, Mass.
VEDANTA T. S.	-	-	-	" Omaha, Neb.
NIRVANA T. S.	-	-	-	" Grand Island, Neb.
POINT LOMA LODGE T. S.	-	-	-	" San Diego, Cal.
LOTUS LODGE T. S.	-	-	-	" Muskegon, Mich.
VARUNA T. S.	-	-	-	" Bridgeport, Conn.
DHARMA T. S.	-	-	-	" Cleveland, O.
ISIS T. S.	-	-	-	" Decorah, Iowa.
BRAHMANA T. S.	-	-	-	" Milwaukee, Wis.
BROOKLYN T. S.	-	-	-	" Brooklyn, N. Y.

Making 26 active Branches at this date.

Another Branch is being organized at San José, California, but the applications are not complete yet. Were this one organized, as it might have been but for slight irregularities, we would have seven new Branches since last Convention to this date.

The number of new members admitted since last Report is 232.

I have been notified of but one death, that of Bro. S. Govinda Row Sattay, a Hindoo Brother who joined in New York but who died rather suddenly after his admission.

There is a Charter in existence, once held by the Rochester Theosophical Society which was formed by Mrs. Cables, who was formerly a member of the Board of Control. This Branch, so far as I can learn, is dead. I have had no fees, dues, or reports of any sort whatever from it, and as Mrs. Cables has formed another society of an independent character, it seems to me that some action should be taken about this Charter, inasmuch as she has expressed herself in such a way as to support the inference that she does not care to carry out the Society's work. Some of the Executive Committee have suggested that she be requested to return her Charter; for the foregoing reasons I have not of late printed the name of that Branch in the list of Branches, and should be glad to be instructed in the premises.

Since our last meeting one Branch, chartered about two years ago, has dissolved. This is the Purana Theosophical Society of Santa Cruz, California, of which at its disbanding Dr. W. W. Gamble was president. On the 17th of April instant, the Branch met and by unanimous vote, as duly reported to me by its Secretary and President, dissolved and returned the Charter. The dissolution was due to certain difficulties in the way of work there, and not because of the members losing interest in theosophy. As against this dissolution we have the five new Branches since last April and the projected one at San José.

Notice was received by me on the 6th of August, 1888, from the President of the Los Angeles Branch, that Mr. James M. Pryse, F. T. S., had been expelled from the Lodge. No reasons were given for the expulsion. The Committee directed me to notify the Branch that reasons must be given, and at the same time I received from Mr. James M. Pryse a notice that he had appealed from the expulsion from the Los Angeles T. S.

I thereupon notified the Los Angeles T. S. of the appeal, and subsequently received from the Branch all the evidence which they had to offer. This evidence showed that Mr. Pryse had been expelled without notice or trial. The Committee met and considered the whole matter carefully, and unanimously decided that the expulsion was irregular and hence void, and notified all the parties concerned.

The only other matter which arose for action by the Committee was the formation of the Satwa Branch T. S. in Los Angeles. When that application was received, the first Los Angeles Branch protested against a Charter's being issued, in which protest the San Francisco Branch joined, no definite ground being given.

The application for a Charter was received November 20, 1888, and, in consequence of the protests, action upon it was delayed, sufficient time was given to both Branches protesting to state their reasons to the Committee, and the final action thereupon was delayed until the 22nd of January, 1889, in order that no undue haste should in any way be charged against the Committee.

One ground alleged against the Charter was that, in consequence of an open meeting held by the members of the proposed new Branch, the newspapers of the Pacific coast took up the old charges against the Theosophical Society in the paragraphs in which they noticed the meetings, and those meetings were all distinctly theosophical in their character. This has never been regarded as a reason for refusing a Charter, inasmuch as abuse is always sure to follow from any public notice of the subject of theosophy and the Theosophical Society.

When the Committee on the 28th of January met and decided to issue the Charter, all the members were in favor of the issuance, and on the 30th of January notice was sent to the Los Angeles Branch and the Golden Gate Branch notifying them that the Charter would issue, and it was thereupon issued. No reply has been received to these notifications. In each case the protesting parties were informed of their right to appeal to this Convention, but no notice of appeal has been given to me, and I think that they have come to the conclusion that the wiser course is to drop the matter, probably considering that, if members cannot agree on the exact line of work in a Branch, they had better divide and form another. I am

informed that Los Angeles is a city of quite large size, and that there is room in it for more than one Branch.

I have to report that interest in Theosophy and the work of the Society has been steadily growing since the last Convention. The newspapers and periodicals all over the country are frequently noticing the doctrines which we promulgate through our members, and a great many more members than at this time last year are actively working with a sincere interest in the progress of the Society.

The work of the General Secretary has increased so much that it is becoming a serious question how to carry it on and how to take advantage of the great interest which has arisen in these subjects in every direction. No doubt everything will be provided for in due time, but the office which I have had the honor to hold up to this date is not one which leaves me any time to myself. Great assistance has been given to me by various members of the Society who call and assist me in the office work. Owing to the circumstances of the case, which include the lack of funds, that work has been carried on in the office of the "Path" magazine, because in that way I can secure assistance which otherwise would not be possible. In this work the assistance rendered by Brother Alexander Fullerton has been very great, and cannot be overestimated. He has devoted his entire time to working in the office every day, nearly all day, in answering inquiries, copying the records, issuing circulars of information, and spreading theosophical literature over the country. He printed the "Wilkesbarre Letters on Theosophy", which present the subject succinctly and in such a way as to be easily comprehended. Nearly four thousand copies of these have been sold and distributed through the United States. Sufficient has been realized from those that have been sold to repay the cost of printing, but not to repay other expenses.

I find by an examination of the letter books relating to theosophical matters that, in all, about 1,900 letters have been sent in answers to inquiries upon the subject since the last Convention, and this of course involves a corresponding number of letters that have been received and read.

But the mere statement of the number of letters received, read, and answered does not convey a proper idea of the amount of the work which has been found necessary, and which has been really done in the office. In many cases it involves considerably more than the mere reply to the letter itself. For instance, there are the sending of the literature asked for, keeping the necessary accounts which a business of this nature requires, replies to numerous queries with reference to the sale of literature already printed and much that is in preparation. In addition to these there is much work which requires attention of a personal character. There are numerous calls at the office with inquiries concerning Theosophical matters which must be

answered and information furnished to many who are comparatively ignorant of the subject ; then personal attention must also be given to the newspapers which often ask for explanations about the movement and its literature. All this requires time and money. The work has so grown recently as to necessitate the engagement of an office boy and to require the constant presence in the office of some one capable of meeting the requirements of the case.

Much time and labor are required for the proper keeping of all the records ; in receiving applications for membership, entering them, and sending diplomas together with hints as to literature ; in seeing that Branches keep their own records correctly, and in informing them upon questions of administration constantly arising that require determination or advice.

In view of this fact and the further fact that the work becomes daily larger and more comprehensive, I would ask the Convention to set aside a sufficient sum of money to meet the smaller and more exacting expenses ; and as to the work, I cannot devote my entire time to it, because of my having to earn a living, and that in the very arduous profession of a lawyer. Were I a man of means I would give my whole time ; and I am confident that the work would not have been carried out as it has been under the circumstances, if assistance had not been given by those personages called "adepts" who have been so often spoken of, for I am sure that they have been silently but surely working behind all our efforts.

There is another matter which ought to be laid before you, and which concerns those members of the Society called "at large," who are not attached to any Branch. They, as a rule, live where there are no Branches near, and consequently have little if any assistance or sympathy in their studies. Many have received from the Society only the last Convention Proceedings and the little leaflets published by the Aryan Branch. This state of things should not continue. Hitherto much attention could not be given to them, because no one had the time or means to devote to the matter, and the money in the treasury was not authorized to be spent thus. But now I have secured a gentleman who will attend to this duty without charge, and propose the following for the Convention's approval :

Inasmuch as the members-at-large are scattered over such a wide area, the work must be carried out by printed matter sent by mail. Let a leaflet or pamphlet be issued either monthly or bi-monthly in discretion, which shall contain questions, answers, doubts, discussions, and notes, received from all quarters of the Society by the gentleman whom I have referred to. He will arrange these in convenient and proper form, and mail a copy to each member-at-large free of cost ; and whenever a Branch desires to contribute to the expense of any particular issue, a definite quantity can be

sent to such Branch. The name I propose for this is "The Theosophical Forum". It is not to be gotten out for the financial benefit of any one.

There is not the slightest doubt that this Department will grow in interest and extend with great rapidity. It trenches upon no one's present activity. It will not hurt any of our magazines; but will, I feel sure, be an aid to their respective editors in giving them ideas. It will do the members good, for they will be united in a common forum and can aid each other; it will also tend to solidify the Society as well as to attract new members, and at the same time also educate, as it were, the whole body into one common aspiration.

In order to show the Convention just exactly what I mean, I caused the first number of this Forum to be printed without authorization, and ask you to pass a resolution permitting the printing upon succeeding ones "Issued by authority of the American Section assembled in Convention", and that money may be taken from the Treasury for defraying the expense.

The form in which this No. 1 of the Forum is cast is not claimed to be the best, and if the Convention will provide the means a larger and more attractive pamphlet can be issued. The cost of the present one will be found in the Financial Report.

In the Financial Report will be found an item of a donation sent to India of \$50.

As we are not obliged by our Constitution to send other than Charter and Diploma fees to India, the Executive Committee authorized me to send this \$50 as a donation from the American Section; and now, as the Headquarters will be practically dependent upon voluntary aid, it is only right that this Section should send each year some money in addition to the diploma and charter fees. But as there is but little in our Treasury, which will be depleted by next year's necessary expenses, some money should now be raised for the purpose, as well as authority be given to the Executive Committee to send a donation when, in its judgment, the state of the Treasury will permit it.

I have received from our revered founder, Madame H. P. Blavatsky, a letter for this Convention, which has been brought to me by Bro. Archibald Keightley, the General Secretary of the British Section, and beg to lay it before you.

All of which is respectfully submitted.

WILLIAM Q. JUDGE,

General Secretary.

NEW YORK, April 22, 1889.

THE TREASURER'S REPORT.

NEW YORK, April 15th, 1889.

RECEIPTS.

Branch dues to date.....	\$443.55	
Dues members-at-large.....	386.50	
Donations.....	131.25	
Charter Fees.....	25.00	
Sales of Report of '88.....	13.40	
Sundries.....	20.81	
Balance from '88.....	103.47	
		<hr/> \$1,123.98

DISBURSEMENTS.

Remitted to India.

June 26, '88, for 72 Diplomas.....	\$ 36.00	
Oct. 15, '88, 44 ".....		
2 Charters }.....	32.00	
Feb., '89, for 81 Diplomas.....		
2 Charters }.....	100.50	
Donation \$50.....		
Travel to Convention, '88.....	60.00	
Rent allowed in '88 Additional.....	85.00	
Stationery and Stamps.....	37.85	
Telegrams.....	3.83	
Printing Report of '88 Convention.....	135.30	
Cost of "Forum No. 1".....	18.47	
Cash returned to "Isis T. S.".....	10.00	
Half Expense of Moving.....	3.50	
Circulars.....	21.75	
Boy for 3 months.....	39.00	
Rent at rate allowed in '88.....	180.00	\$763.20
		<hr/>
Balance on Hand.....		\$360.78

E. & O. E.,

WILLIAM Q. JUDGE,

Treasurer.

The minutes of the Convention of 1888 were then approved.

On motion of Dr. La Pierre, the chair was directed to appoint a committee of three to audit the report of the Treasurer and to report on the recommendations of the General Secretary, and the chair appointed Dr. La

Pierre, Stanley B. Sexton, and Dr. Phelon. The General Secretary then read an address to the Convention from Madame H. P. Blavatsky which had been brought over by Dr. A. Keightley, and, on motion of Dr. La Pierre, the letter was received and ordered filed.

MADAME BLAVATSKY'S LETTER.

17 LANSDOWNE ROAD, HOLLAND PARK, LONDON, W.

April 7, 1889.

Friends and Brother-Theosophists :

You are now once again assembled in Convention, and to you again I send my heartiest greetings and wishes that the present Convention may prove a still greater success than the last.

It is now the fourteenth year since the Theosophical Society was founded by us in New York, and with steady persistence and indomitable strength the Society has continued to grow amid adverse circumstances, amid good report and evil report. And now we have entered on the last year of our second septenary period, and it is fitting and right that we should all review the position which we have assumed.

In India, under Col. Olcott's care, Branches continue to be formed, and wherever the President lectures or pays a visit, a new centre of interest is sure to be created. His visits in the spirit which animates him are like a shower of rain to thirsty, sun-parched soil ; flowers and herbs spring up in profusion, and the seed of healthy vegetation is sown. Now he is on a visit to Japan, whither he was invited by a strong and influential deputation to lecture on Theosophy and Buddhism, among a people who are mad and crazy to acquire Western civilization ; who believe that it can only be obtained by the suicidal adoption of Christianity as a national religion. Aye ! to neglect their own natural national religion in favour of a parasitic growth—and for Western civilization with its blessings such as they are !

Truly young Japan is like the conceited Greek before Troy :

“We boast ourselves to be much better men than our fathers.”

I have heard with regret that though Col. Olcott meditated a visit and a lecturing tour in America after his visit to Japan, his visit has unavoidably been prevented.

Here in England we have been hard at work ; we have met some difficulties and surmounted them, but others, like the Hydra-heads of the labours of Hercules, seem to spring up at every step that is made. But a firm will and a steadfast devotion to our great Cause of Theosophy must and shall break down every obstacle until the stream of Truth shall burst

its confines and sweep every difficulty away in its rolling flood. May Karma hasten the day.

But you in America. Your Karma as a nation has brought Theosophy home to you. The life of the Soul, the psychic side of nature, is open to many of you. The life of altruism is not so much a high ideal as a matter of practice. Naturally, then, Theosophy finds a home in many hearts and minds, and strikes a resounding harmony as soon as it reaches the ears of those who are ready to listen. There, then, is part of your work: to lift high the torch of the liberty of the Soul of Truth that all may see it and benefit by its light.

Therefore it is that the Ethics of Theosophy are even more necessary to mankind than the scientific aspects of the psychic facts of nature and man.

With such favorable conditions as are present in America for Theosophy, it is only natural that its Society should increase rapidly and that Branch after Branch should arise. But while the organization for the spread of Theosophy waxes large, we must remember the necessity for consolidation. The Society must grow proportionately and not *too* rapidly, for fear lest, like some children, it should overgrow its strength and there should come a period of difficulty and danger when natural growth is arrested to prevent the sacrifice of the organism. This is a very real fact in the growth of human beings, and we must carefully watch lest the "Greater Child"—the Theosophical Society—should suffer for the same cause. Once before was growth checked in connection with the psychic phenomena, and there may yet come a time when the moral and ethical foundations of the Society may be wrecked in a similar way. What can be done to prevent such a thing is for each Fellow of the Society to make Theosophy a vital factor in their lives—to make it real, to weld its principles firmly into their lives—in short, to make it their own and treat the Theosophical Society as if it were themselves. Following closely on this is the necessity for Solidarity among the Fellows of the Society; the acquisition of such a feeling of identity with each and all of our Brothers that an attack upon one is an attack upon all. Then consolidated and welded in such a spirit of Brotherhood and Love we shall, unlike Archimedes, need neither fulcrum nor lever, but we shall move the world.

We need all our strength to meet the difficulties and dangers which surround us. We have external enemies to fight in the shape of materialism, prejudice, and obstinacy; the enemies in the shape of custom and religious forms; enemies too numerous to mention, but nearly as thick as the sand-clouds which are raised by the blasting Sirocco of the desert. Do we not need our strength against these foes? Yet, again, there are more insidious foes, who "take our name in vain", and who make Theosophy a

by-word in the mouths of men and the Theosophical Society a mark at which to throw mud. They slander Theosophists and Theosophy, and convert the moral Ethics into a cloak to conceal their own selfish objects. And as if this were not sufficient, there are the worst foes of all—those of a man's own household,—Theosophists who are unfaithful both to the Society and to themselves. Thus indeed we are in the midst of foes. Before and around us is the "Valley of Death", and we have to charge upon our enemies—right upon his guns—if we would win the day. Cavalry—men and horses—can be trained to ride almost as one man in an attack upon the terrestrial plane; shall not we fight and win the battle of the Soul, struggling in the spirit of the Higher Self to win our divine heritage?

Let us, for a moment, glance backwards at the ground we have passed over. We have had, as said before, to hold our own against the Spiritists, in the name of Truth and Spiritual Science. Not against the students of the true psychic knowledge, nor against the enlightened Spiritualists; but against the lower order of phenomenalists—the blind worshippers of illusionary phantoms of the Dead. These we have fought for the sake of Truth, and also for that of the world which they were misleading. I repeat it again: no "fight" was ever waged against the real students of the psychic sciences. Professor Coues did much last year to make plain our real position, in his address to the Western Society for Psychic Research. He put in plain language the real importance of psychic studies, and he did excellent work in also laying stress upon the difficulties, the dangers, and, above all, the responsibilities of their pursuit. Not only is there a similarity, as he showed, between such pursuits and the manufacture of dangerous explosives—especially in unskilled hands—but the experiments, as the Professor truly said, are conducted on, with, and by a human soul. Unless prepared carefully by a long and special course of study, the experimentalist risks not only the medium's soul but his own. The experiments made in Hypnotism and Mesmerism at the present time are experiments of unconscious, when not of conscious, Black Magic. The road is wide and broad which leads to such destruction; and it is but too easy to find; and only too many go ignorantly along it to their own destruction. But the practical cure for it lies in one thing. That is the course of study which I mentioned before. It sounds very simple, but is eminently difficult; for that cure is "*ALTRUISM*." And this is the keynote of Theosophy and the cure for all ills; this it is which the real Founders of the Theosophical Society promote as its first object—*UNIVERSAL BROTHERHOOD*.

Thus even if only in name a body of Altruists, the Theosophical Society has to fight all who under its cover seek to obtain magical powers

to use for their own selfish ends and to the hurt of others. Many are those who joined our Society for no other purpose than curiosity. Psychological phenomena were what they sought, and they were unwilling to yield one iota of their own pleasures and habits to obtain them. These very quickly went away empty-handed. The Theosophical Society has never been and never will be a school of promiscuous Theurgic rites. But there are dozens of small occult Societies which talk very glibly of Magic, Occultism, Rosicrucians, Adepts, &c. These profess much, even to giving the key to the Universe, but end by leading men to a blank wall instead of the "Door of the Mysteries". These are some of our most insidious foes. Under cover of the philosophy of the Wisdom-Religion they manage to get up a mystical jargon which for the time is effective and enables them, by the aid of a very small amount of clairvoyance, to fleece the mystically inclined but ignorant aspirants to the occult, and lead them like sheep in almost any direction. Witness the now notorious H. B. of L., and the now famous G. N. K. R. But woe to those who try to convert a noble philosophy into a den for disgusting immorality, greediness for selfish power, and money-making under the cloak of Theosophy. Karma reaches them when least expected. But is it possible for our Society to stand by and remain respected, unless its members are prepared, at least in future, to stand like one man, and deal with such slanders upon themselves as Theosophists, and such vile caricatures of their highest ideals, as these two pretenders have made them?

But in order that we may be able to effect this working on behalf of our common cause, we have to sink all private differences. Many are the energetic members of the Theosophical Society who wish to work and work hard. But the price of their assistance is that all the work must be done in their way and not in any one else's way. And if this is not carried out they sink back into apathy or leave the Society entirely, loudly declaring that they are the only true Theosophists. Or, if they remain, they endeavour to exalt their own method of working at the expense of all other earnest workers. This is fact, but it is not Theosophy. There can be no other end to it than that the growth of the Society will soon be split up into various sects, as many as there are leaders, and as hopelessly fatuous as the 350 odd Christian sects which exist in England alone at the present time. Is this prospect one to look forward to for the Theosophical Society? Is this "Separateness" consonant with the united Altruism of Universal Brotherhood? Is this the teaching of our Noble MASTERS? Brothers and Sisters in America, it is in your hands, to decide whether it shall be realised or not. You work and work hard. But to work properly in our Great Cause it is necessary to forget all personal differences of opinion as to how the work is to be carried on. Let each of us work in his own way

and not endeavour to force our ideas of work upon our neighbors. Remember how the Initiate Paul warned his correspondents against the attitude of sectarianism they took up in the early Christian Church :—"I am of Paul, I of Apollos", and let us profit by the warning. Theosophy is essentially unsectarian, and work for it forms the entrance to the Inner life. But none can enter there save the man himself in the highest and truest spirit of Brotherhood, and any other attempt at entrance will either be futile or he will lie blasted at the threshold.

But Karma will reconcile all our differences of opinion. A strict account of our actual work will be taken, and the "wages" earned will be recorded to our credit. But as strict an account will be taken of the work which any one, by indulging in personal grievances, may have hindered his neighbors from doing. Think you it is a light thing to hinder the force of the Theosophical Society, as represented in the person of any of its leaders, from doing its appointed work? So surely as there is a Karmic power behind the Society will that power exact the account for its hindrance, and he is a rash and ignorant man who opposes his puny self to it in the execution of its appointed task.

Thus, then, "UNION IS STRENGTH"; and for every reason private differences must be sunk in united work for our Great Cause.

Now what has been our work during the past year? Here we have organized the British Section of the Theosophical Society with the help and under the orders of the President-Founder, Col. Olcott. And instead of one Lodge have been formed smaller local Branches, which, therefore, have greater powers of work and facilities of meeting. What has been done in India you will probably have already heard. And you have heard or know what has been accomplished and what increase in strength your own Section has made.

As regards our means of spreading knowledge, we have in the West "Lucifer," the "Path" and the T. P. S. pamphlets. All these have brought us into contact with numerous persons of whose existence we should not otherwise have become aware. Thus they are all of them necessary to the Cause, as is also the attempting to influence the public mind by the aid of the general Press. I regret to say that several co-workers on "Lucifer" have now left it and the Society for precisely such personal differences as those alluded to above, and have now become antagonistic, not only to me personally, but to the system of thought which the Theosophical Society inculcates.

On account of a personal feeling against Col. Olcott, the "Lotus,"—the French Journal—has also seceded from Theosophy; but we have just founded "La Revue Thésosophique" to replace it in Paris. It is edited by myself and managed or directed by Countess d'Adhemar, an American lady,

loved and respected by all who know her, and a friend of our Brother, Dr. Buck.

As many of you are aware, we have formed the "Esoteric Section." Its members are pledged, among other things, to work for Theosophy under my direction. By it, for one thing, we have endeavoured to secure some solidarity in our common work ; to form a strong body of resistance against attempts to injure us on the part of the outside world, against prejudice against the Theosophical Society and against me personally. By its means much may be done to nullify the damage to the work of the Society in the past and to vastly further its work in the future.

Its name, however, I would willingly change. The Boston scandals have entirely discredited the name "Esoteric"; but this is a matter for after consideration.

Thus, as I have already said, our chief enemies are public prejudice and crass obstinacy from a materialistic world ; the strong "personality" of some of our own members ; the falsification of our aims and name by money-loving charlatans ; and, above all, the desertion of previously devoted friends who have now become our bitterest enemies.

Truly were those words wise which are attributed to Jesus in the Gospels. We sow our seed and some falls by the way-side on heedless ears ; some on stony ground, where it springs up in a fit of emotional enthusiasm, and presently, having no root, it dies and "wither away." In other cases the "thorns" and passions of a material world choke back the growth of a goodly fruitage, and it dies when opposed to the "cares of life and the deceitfulness of riches." For, alas, it is only in a few that the Seed of Theosophy finds good ground and brings forth a hundred-fold.

But our union is, and ever will be, our strength, if we preserve our ideal of Universal Brotherhood. It is the old "*In hoc signo vinces*" which should be our watch-word, for it is under its sacred flag that we shall conquer.

And now a last and parting word. My words may and will pass and be forgotten, but certain sentences from letters written by the Masters will never pass, because they are the embodiment of the highest practical Theosophy. I must translate them for you :—

" * * * * Let not the fruit of good Karma be your motive ; for your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. Hence your motive, being selfish, can only generate a double effect, good and bad, and will either nullify your good action, or turn it to another man's profit." * * "There is no happiness for one who is ever thinking of Self and forgetting all other Selves."

"The Universe groans under the weight of such action (Karma), and

none other than self-sacrificial Karma relieves it. * How many of you have helped humanity to carry its smallest burden, that you should all regard yourselves as Theosophists. Oh, men of the West, who would play at being the Saviors of mankind before they even spare the life of a mosquito whose sting threatens them!, would you be partakers of Divine Wisdom or true Theosophists? Then do as the gods when incarnated do. Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves, and act accordingly. * * * * *

These are golden words ; may you assimilate them ! This is the hope of one who signs herself most sincerely the devoted sister *and servant* of every true follower of the Masters of Theosophy.

Yours fraternally,

H. P. BLAVATSKY.

The Chairman then introduced to the Convention as delegate from the British Section T. S., Dr. Keightley of London, who read an address from that Section, which, on motion of William Q. Judge, was received and ordered upon the Society's records.

ADDRESS OF THE BRITISH SECTION T. S.

The Council of the British Section held on April 3d, 1889, desire to present to the American Section in Convention at Chicago their warm congratulations on the work of the American Section since last year and their best wishes for continued unity and success, and to offer to their American brothers their fraternal greetings.

Although last year there was no British section, yet the kind welcome extended then to their present representative who attended your last Convention is recognized with pleasure by the British Section as an earnest of that thorough feeling of solidarity and good will which should unite all the workers in the great cause of theosophy ; as well as of the spirit of co-operation and mutual assistance which it may be hoped will ever continue to prevail between the sections on each side of the Atlantic.

In England our section has only lately been organized—within the last six months. Mdme. Blavatsky's presence in England, the publication of the "Secret Doctrine," of "Lucifer," and the various other theosophical efforts, have had the result of arousing interest in a variety of places. This interest has secured the formation of branches in Cambridge, Liverpool, Glasgow, and Yorkshire, with the prospect of four more in Edinburgh, Devonshire, Eastbourne, and in Limerick in Ireland. Also within the last six months more than seventy persons have joined the Society, and a very much larger number have become associates of the various Branches. Upon your work, the work of our common Society, the British Section

offers its warmest congratulations. For though theosophy seems to have a natural home with you, the spread of theosophy and the increase of the organization of the society are always due to the indomitable energy and perseverance of a few individuals. You have a considerable number of Branches, and in every case of a foundation of a Branch there is always some one or more individuals who have gathered friends around and have thus formed a nucleus of people of the same way of thinking. These may hold office in their Branches or they may not, but the fact remains that it is due to them that a Branch arises. Thus Theosophy has influenced their minds, and they in turn have influenced their friends around. As a consequence it will usually be found that the largest and most influential Branches will be centered around those who are most energetic and most zealous in the cause of the Society and of Theosophy.

In our organization there have arisen differences of opinion. There have been since last year considerable changes in the constitution of the T. S.,—notably in the matter of fees and dues. On this point I would add that the Council here have adopted, with such changes as were required in form only, the Resolutions which were forwarded to the Branches of the A. S. We are glad to notice that the various representations have had their effect, and that section P of the revised rules has been suspended and the autonomy of our sections has been recognized.

In conclusion, the British Section will await with interest the result of the deliberations of your Convention, feeling sure that the very existence of such a Convention, as well as the work done during its session, will have a marked influence in furthering our Cause.

Brother Page then offered the following :

Whereas :—The abuses of mesmeric phenomena under the guise of hypnotic experiments, etc., have become so open and flagrant that severe restrictive laws in relation thereto have already been passed in some European countries ; and

Whereas :—It is only a question of time when the legislative bodies of this country will be called on to take some action respecting these matters : and

Whereas :—It is but just to ourselves and the Theosophical Society as a body to define our position as regards such subjects ;

Therefore, Resolved—

That the American Section of the Theosophical Society looks with disfavor on the miscellaneous uses and possible abuses to which such practices are likely to lead.

On motion the foregoing was laid on the table.

Mrs. M. F. Wight then read suggestions for alterations in the Society's constitution.

The General Secretary then read addresses from the following societies :—Los Angeles T. S., Point Loma T. S., Krishna T. S., Golden Gate T. S.

REPORT OF THE LOS ANGELES THEOSOPHICAL SOCIETY.

There has been a remarkable growth of interest here in Theosophy during the last few months. Our Society library, consisting of many ancient occult works and all modern standard theosophical publications, is in constant circulation throughout the city, and quietly but steadily the seeds have been dropped which promise a rich moral fruitage.

Our open meetings held every two weeks have been crowded with metaphysicians, theosophs, and advanced thinkers of every school, and the ubiquitous nature of Truth has been clearly illustrated to all who have developed the faculties of spiritual perception.

Especially have the fundamental teachings of Theosophy been well ventilated, and the endeavor has been to demonstrate that Theosophy includes the study of the higher occult laws of Nature, which leads to a consciousness of the unseen Universe, and is a science in every point of its bearing as absolute and infallible as mathematics.

Our annual meeting was fully attended, and the officers elected for the ensuing year are—Dr. Bush, President ; Mrs. Horton, Vice-President ; Dr. Knopf, Treasurer ; Mrs. Off, Librarian ; and L. A. Off, Secretary.

Five new applicants have announced themselves.

One of our friends has been appointed City Librarian of Los Angeles, which augurs much good for this vicinity, as theosophic literature promises to be one of its most conspicuous departments. We have just mailed about one hundred T. P. S. circulars to the most prominent people of the city, in order to arouse further interest in the Great Cause.

From friends in San José we learn that thirteen women are about to apply for a charter in order to organize a Theosophic Branch. So the Eternal One is being faithfully incarnated.

LOUISE A. OFF,
Sec'y L. A. T. S.

ADDRESS OF POINT LOMA LODGE T. S.

Mr. Chairman, Ladies and Gentlemen, Brothers and Sisters :

With regard to abolishing the fees in India, I have nothing to say and do not pretend to know ; it is only with our own country we have to judge. We think it would be worse than useless to risk it. For my part, I should rather be inclined to increase them, such rare advantages do we enjoy. Not one of the officials, I am sure, but is considerably *under* paid

and *over* worked. Every *Lodge*, like every *member*, has to see the day of small things. We ought to be thankful for an existence anywhere for the first year or two, with such opposition, not only from the various *creeds*, but from all conceits and non-conceits. We must have time to take root first, then we are sure to grow. I am anxious for a Circulating Library to be established in New York like that in London, to be available to all the States and Canada.

While absent in body, yet I intend being present in Spirit.

If our Bro., Col. Olcott, could have visited us this year, it would have been so much better, but at the same time 1889 will be a momentous year for "Theosophy," and "*we shall never forget it!*" We have seen the small cloud rising, though at first not bigger than a man's hand; yet before the year has elapsed, its effects will be unmistakable! There will be more than one good old Simeon exclaiming, "Lord, lettest now thy servant depart in peace, for mine eyes have seen thy salvation!" With our dearly beloved Founder, Mme. H. P. Blavatsky, at the helm, aided by her co-worker, Wm. Q. Judge, our General Secretary, we shall be equal to the occasion; in fact, "Enough is as good as a feast." Let us put each man's shoulder to shoulder, and use the sinews of war, co-operating, all for all, as instructed by our teacher, and it will be analogous to a re-incarnation.

In a mixed assembly like this, of course, as in our master, Jesus Christ's day, every one present cannot enter so fully as others, but I am sure there are some present who are rejoicing with me in their manhood, that the cup is full, yes, to the overflowing. "Our spies have already returned, heavily laden with wine and oil, from the promised land." No man need procrastinate, but fully join in the veritable *now*.

Yours Fraternally, THOMAS DOCKING,

POINT LOMA LODGE, San Diego, Cal.

Pres't.

ADDRESS OF KRISHNA THEOSOPHICAL SOCIETY.

PHILADELPHIA, April 7th, 1889.

MR. WM. Q. JUDGE,

General Secretary American Section Theosophical Society.

DEAR SIR:

At this date, the close of the second year of its existence, the Krishna Theosophical Society reports a membership of twenty-five, having gained sixteen new members during the past year and lost three. The work of the Society during the year passed has been of a varied character, but has been productive of good results. The society has had a public office which has been open daily and has been the means of disseminating much Theosophic

information. During the present winter small public meetings of an informal character have been held at fortnightly intervals, and they have now given way to larger monthly public gatherings of an elaborate nature. Public meetings seem to be assured a liberal attendance, and are awakening a considerable interest in Theosophy. In this very large city there really is a wide and deep interest in Theosophy, but it is greatly hampered by the prevailing spirit of conservatism. Nevertheless, substantial progress is being made and the indications for the future are exceedingly encouraging. Theosophy has many friends among the journalists in this city, and the press has on several occasions given the Society and its meetings very kind treatment.

It is the purpose of the Krishna Society to establish at as early a date as feasible more commodious and convenient headquarters which shall contain a library of Theosophical literature and a reading room accessible to the public.

The officers of the Society elected at the annual meeting held this day are as follows: President, Edward H. Sanborn; Vice-President, Mrs. Annie Wolf; Treasurer, Swaim Stewart; Secretary, Miss C. A. Howard.

In fraternal fellowship,

C. A. HOWARD,

Secretary.

EDWARD H. SANBORN,

Pres't.

ADDRESS OF GOLDEN GATE LODGE OF T. S.

EAST OAKLAND, March 22, 1889.

The Golden Gate Lodge of the Theosophical Society greets in fraternal spirit the Sisters and Brothers in Convention assembled, trusting their deliberations to bear good fruit wherewith to supply the needs of the Great Orphan, and to cement with harmony and energy the different Branches together into a strong and lasting temple dedicated to Humanity.

We regret that no one of our Lodge is yet able to control circumstances so far as to meet you this time. Can we hope to meet you by having the next Convention amongst us?

Whilst we acknowledge and admire the disinterestedness and perseverance, the fidelity and ability, of the respected and beloved founders of the T. S., let us also follow the example given, and become more and more practical Theosophists, not only acquiring wisdom and knowledge, but also exercising it with utmost charity and tact. It may be said that the growth of the T. S. in our country is rapid and satisfactory, yet let us inquire into the causes why it is not more so, and, if in our power, aid in the increase of the usefulness of the various branches and the spread of theosophic

doctrines and practice; but let us also see to it that all this becomes also a part of our daily lives, and then—principally by example, we shall be able to attract our weaker brothers towards the higher paths which we have the privilege to tread. Then may we also expect some of the dormant Branches to become active and useful, if we help them to discover and to remedy the defects which led them into lethargy.

Whilst we admit in the abstract the correctness of the standpoint of disinterestedness in financial affairs between the T. S. and its members, yet we have to recognize the necessity of gently and periodically raising the means by which the efficacy of the Society and the branches is maintained. This part of our business does not and should not come into any conflict with our principles, nor deserve more than a momentary deliberation.

Affirming the assurance of our loyalty to the leaders of the theosophic movement and of our devotion to the noble cause we all serve, I remain with sincere wishes for the continuance of our usefulness and beneficial results of your deliberations,

Fraternally yours,

THEO. G. ED. WOLLER,

President of the G. G. L. of T. S.

The General Secretary then reported that the Manager of *The Theosophist* had requested him to bring the needs of that magazine before the Convention, defined the same, and offered sample copies for those who desired them.

A recess was then taken until 3 P. M. of the same day.

AFTERNOON SESSION, APRIL 28th.

At 3 P. M. the Convention re-assembled in open session, with Dr. Buck in the chair and a larger attendance than in the morning. Dr. Phelon acted as Secretary *pro tem*. The Committee on Arrangements then presented the following programme:—

DR. KEIGHTLEY'S ADDRESS,

DUBLIN LODGE ADDRESS,

MRS. BRAINARD'S PAPER,

DR. PHELON'S PAPER,

DR. BUCK'S ADDRESS,

which was adopted on motion.

The Chairman then asked the General Secretary to take the chair, and presented the following:

Resolved, that the various branches in the American Section T. S. be requested to agree to provide a fund for the General Secretary's office by

quarterly payments of such amounts as their members may be willing to subscribe, such payments by members to be made monthly, quarterly, or annually to their respective Branches, and by the Branches reported quarterly to the General Secretary, *and* that the General Secretary notify members-at-large of this resolution, who are requested to respond as they feel able.

The Assistant Secretary then entered and resumed his duties.

Dr. Buck's resolution was made the special order for the morning session of April 29.

Dr. A. Keightley then addressed the Convention.

DR. KEIGHTLEY'S ADDRESS.

You have already heard Mdme. Blavatsky's direct message which I have had the honour to convey to this Convention. What she has to say you hear now, through "Lucifer," through the "Theosophist," the "Path," the new French Journal which she edits, and last, though not least, through the *Secret Doctrine*. What she actually does, of the manner in which her life is spent, you do not know, and it is in this way that I can give you some information. Living in the same house and engaged in doing my best, small as it is, to help her in her great work, I am able to fill in some few of the details of the life of one whom all wonder at, most of us admire, and some revere.

Some few facts have been given to the world in the *Incidents in the Life of Mdme. Blavatsky*, but interesting as these may be, the things that are not known concerning the great and heroic soul whom we know in this incarnation as H. P. Blavatsky are far more numerous; it is some few of the details of her daily life that I am able to supply.

First as regards her health. In America, all who are interested in her work and those who love her will be glad to hear that, save at times of exceptional work and difficulty, her health is stronger than it has been for the past four years, ever since she so nearly died at Adyar. But her physician warns her that, if she works so hard as she does or if she allows her troubles and worry to excite her physical nature, she is liable to a stroke of apoplexy. Yet even with this threatening she devotes herself to work as unflinchingly as ever, saying that, if she has but a short time to live, she must all the more do her duty and leave to the world as much as possible of the knowledge she has so laboriously acquired and which she holds in trust for the world. With this object she is continually at work on her magazine articles, and at different times she is engaged at work on the remaining volumes of the *Secret Doctrine*, so as to prepare it for the press in any event and to leave as much "copy" on hand as she can.

She is at her writing-table soon after 6 A. M., and with short intervals for

meals continues at work till 7 P. M. Even then she does not rest, but is always at home to receive her friends and visitors and to converse with them until a late hour. Besides this the Blavatsky Lodge meets in her rooms, and for one evening a week she devotes herself to the elucidation of those passages in the *Secret Doctrine* which appear to be obscure.

Sometimes she has what appears to be a quiet evening, and then usually plays a game of cards—and you know all Russians love cards. But even in this case it is my personal conviction that she is engaged in occultly assisting those who are around her in regulating themselves, in learning to “know themselves” in relation to their work. In short, there is no single hour of the day in which she is not busy, and working harder than it is possible for anyone who is not on her level of intelligence to conceive of. I will go so far as to say that even at night she is still actively engaged, though her body may seem to be at rest.

When we consider what work she does and the mortal disease from which she has suffered for years, it is not too much to say that the continued existence of her body is a more remarkable phenomenon than any of those which have received so much attention and which so many are anxious to see.

With all this upon her, with the fact that she has so identified her life with the Theosophical Society that an injury to it is reflected upon her physically, she has yet undertaken a still closer relation to some members of the Society in the formation of the Esoteric Section. Few know it, but I state a simple fact when I say that she has now taken upon herself the responsibility in occultism—the occult Karma—of all members of the Section. How heavy a burden this is, she, and those who know the action of the law of Karma, alone can tell; and Karma in occultism entails a heavier responsibility than the Karma of ignorant every-day life. Little as I know, it seems to me an intensely heavy burden which she has assumed with the view of primarily benefitting the Theosophical Society and also the members of the Section individually. But she says herself that it is her duty to take it in view of the benefits which she thus has the chance of conferring. Her life is spent in the attempt to dispel the ignorance of mankind and in the doing of all the good that she can. Does it not seem that such heroic devotion as she displays calls for a corresponding devotion on the part of the members of the Society for which she thus immolates herself?

Thus I do not think it would be out of place for me to lay before you a few considerations concerning that which is the key-note of her address to the Convention, the practice of Altruism—Universal Brotherhood.

It is the primary object which the Theosophical Society has laid before itself to promote: and, this being so, we ought, at least, to come to some general decision of what we mean by the word. It must be that the

founders had a special object in giving it so prominent a position, for it is evident that this object is placed with intention before the study of religion and the investigation of the psychic powers. In fact these latter objects are distinctly stated to be subordinate to it. It is the real and permanent object with which the Society was founded.

Now if the second and third objects are to be promoted with the first in view, it is plain that there is some meaning attached to Brotherhood in connection with them which differs from that ordinarily given to the term, and which it would be well that Theosophists should use their intuition to discover.

This is so for one reason; there are many associations and societies which have set before themselves the object of Brotherhood, but, when they undergo analysis, their objects, as they are stated, will be found to present most glaring inconsistencies. Roughly classified, their members set out with an ideal, but rapidly sink this in considerations of a material character and lose it in the strife for possession which they one and all wage with other men who are as much their Brothers as the fellow-members of their Societies. These are among the more idealistic of these Societies. Others there are, and not a few, who are plainer in their ideas and frankly set before themselves the amelioration of the condition of their poorer brethren—among whom they are careful to number themselves—who denounce the possession of any property as a sin against mankind. One and all, however, excuse themselves on the ground that all members of the human race are brothers, and that they are all free to exercise their equal rights in view of their common humanity. It seems to be natural for all men, however much they sympathise with the ideal of altruism, to claim “rights.” They claim and insist upon these rights, and *in so doing equally insist upon “wrongs” to other men.* Man can have no rights save the rights of the soul, and the “rights of man,” as ordinarily understood, form a contradiction in terms to Brotherhood, and especially to Universal Brotherhood. It is into this spacious pitfall that many devoted Theosophists have fallen, and while professing universalism they still guard carefully a little hoard for themselves alone. It is due to their arguing by inductive logic from the particular to the universal, and their failure to correct the conclusions so formed by deduction from the universal laws which they instinctively recognize. Literally this insistence upon “rights” is an arrogation to one man of the power to consciously direct the operation of the law of Karma. The French revolution set out in this manner, roused by the oppression of the poor by the rich, with the occult motto of Liberty, Equality, and Fraternity, and ended by such an abyss of rapine and bloodshed as the world has rarely if ever seen.

The world is rapidly approaching another upheaval. Agitators have

been preaching, societies have been formed, the rights of equality have been partially recognized in the extension of the franchise: and to what end? The curses of the multitude are directed, not against the aristocracy of birth and position, but against that of capital.

Probably, then, it is in America that the new revolution will strike and strike hardest. For here your capital is probably the largest, education is most abundant, and the restlessness in search of change is the most marked.

This revolution will be all the stronger because it will go deeper. The rights of equality which are even now being striven for are not those of the slavery of one race to another, as in the case of the Civil War; but it is the fight for the emancipation from moral serfdom, and for this men when once roused will fight till the last gasp. And such a war is a glorious thing to wage. But when things are examined dispassionately, before we lose ourselves in the heat of the fight, we find that it has been undertaken through a false idea: that the effort is only the attempt to make one wrong right by committing a greater wrong. In fact that the standard of physical welfare is not the standard by which moral welfare is to be judged, and that worldly prosperity is no criterion of peace in the soul but rather the reverse. Thus the endeavor to insist on an equality of this world's goods by the rich man sharing his wealth with the poor man is not a question of equality but of absolute injustice. In short, that the standard of equality is a question of the soul and its functions, and not one of the body and its material condition. We find that the result will inevitably be—not an equality in which the flowers of the soul may grow to perfection—but an increased servitude, not only of one man to another, but of man to his own baser passions and desires. It is moral and spiritual equality for which the race is striving, but man does not know it, and as usual mistakes the shadow for the substance. In struggling to find equality it is not his fellow-men that he has to fight and fear, but himself.

Thus if there is such a general mistake, it is because men do not know how to correctly estimate right and wrong, and because they have taken a standard of individualism by which to judge.

If the physical condition of things is the only criterion, the standard of individualism, of the "rights" of the individual, would be perfectly correct. To this end has all political economy tended, supported by scientific testimony with its interpretation of the principles of evolution and its doctrine of the "survival of the fittest". And here we as Theosophists must remember that a different meaning is given to the "individual" by materialists and by us. To them the individual is a compound of the personal and the individual, a thing which lasts only for a time, but meanwhile adds to or subtracts from the prosperity of the race. And it is a curious contrast to mark that, as a rule, the arguments urged for the cul-

tivation of the individual are excused from the charge of selfishness by an appeal to the benefit of the race. This, at least, is the argument of the scientific thinkers who are not absolutely self-centred and who have a devotion to their science. So that subconsciously the principle pervading genuine scientific thinking is that of altruism.

To us, however, the personal is transitory: the individual is permanent; permanent, that is, for the duration of a Manvantara, a period of years expressed in 15 figures. What other people call the individual we call personal, and we use the individual as a stepping-stone to the impersonal and universal. Even here we are liable to mistake and have to remember that we may lose sight of the universal in the individual and consequently look for Brotherhood without the universal basis upon which it really rests.

Further we, as Theosophists, have another point of difference from materialists. What are called "post mortem" states are denied by them, and these are not only part of our belief but are proven facts to many. They have no idea save a hope of annihilation after death; we regard death as only the cessation of manifestation under one particular form, sure in the knowledge that it is rest and freedom from the chains of slavery of the material body, and that if we have done our duty to humanity, death is but the portal to freedom in the first place, and secondly to a newer and wider form of existence in the future. Tersely, we have Karma and Reincarnation as factors in our existence: they, nothing.

But, you may say, this has nothing to do with Universal Brotherhood. It has much to do with it. In the first place, the study of the psychic powers latent in man leads the student to the knowledge of these post-mortem states. Further to the knowledge that life is continuous under various forms, and, more important than all, that it is possible so to regulate the consciousness that it is continuous in all the various states of being and becoming. Again, the study of the religions common to humanity at once teaches the unprejudiced mind that in all ages of the world there have been men who devoted themselves to the study of mankind, and that they have unanimously arrived at the conclusion that our little human systems have their day and sooner or later cease to be; and to the further conclusion that there is one permanent source and bond of union for all men, and a single basis on which all religions rest.

Thus if it is possible to erect a science from the mass of psychic studies and investigations and to make this prove a common origin for humanity; to support this with conclusions drawn from the theologies and from the testimony of the theologians of all ages; we may fairly claim to have established Universal Brotherhood on a firm basis, to have shown that it is an absolute necessity for the human race—and not merely for humanity but for everything living, and that the basis of this Brotherhood lies not only in

the soul but in the spirit, and that the physical criterions of equality are a delusion and a snare.

Naturally we have to refer to the source and origin of humanity. The subject is so large that it would be necessary to make an effective abstract of Vol. I. of the *Secret Doctrine*, and nearly to quote the whole of the second volume verbatim. Those who wish to understand the subject should study that book very carefully.

Shortly stated, however, the *Secret Doctrine* shows that the cultivation of the individual for the individual alone is a great mistake, and even a violation of nature, and that the individual must be merged first in the race, and especially in humanity as a whole. I have heard Mme. Blavatsky compare matters in this way. Man originally is like the ocean—one, but separable for purposes of consideration into countless drops. Each drop is of an equal size, and chemically and potentially possesses all the characteristics of the parent ocean. It is an illusion that we gather from the fact of the separation of our physical bodies. True, the atoms composing them are separate and vary, but that upon which they rest, by which they are held together, their source, their life, is one and indivisible. The Life-force of the Universe, that in which we live and move and have our being, is one and indivisible; and no man can say, This is my peace of life, that is yours, this a third person's. Neither man nor any living thing has any life save that which they have in common and equally with the rest of the universe. Thus it is that we are absolutely Brothers, the children of our great Mother Nature. It is because man wilfully blinds himself to this, because he insists that his physical body is his real self, that his life is his own to deal with as he likes, that men are so conscious of separation and forget their real source and origin. They even become "matricides" as regards their mother nature, and raise a hand against their brethren. The instinctive sense of possession, of having and holding for oneself alone—mitigated perhaps by a slight extension of limit in the case of the family—causes man to grasp at the powers and life of the soul and endeavour to make them his own, the possession of his personal self. In this sense the search for the elixir of life and the attempt to call on the powers of the soul for protection against disease are so many efforts to subtract from a universal possession of humanity and make it the personal possession of one man. Man thus strives after his brother's source of life, and takes it from his mother to the exclusion of his brethren. In this if a man consciously uses the powers of the soul, he is no other thing than a Black Magician.

But to return to the analogy of the drop and the ocean. The drop contains all the potentialities of the ocean, the individual man is a ray of the universal spirit of nature; and it is with the view to the realization of these potentialities that the whole vast scheme of evolution has proceeded.

And where one mistake has occurred is in the thinking that the formation of the drop is the be-all and end-all of existence. The manifestation of Spirit (which is one) through matter (which is diversified and manifested under countless different forms) has given place to the evolution of matter as matter and nothing else. The external form has replaced the real substance, and man thinks that nature has expended her wonderful creative force for the sole benefit of so many empty shells.

But the facts are, as we know, very different. That which is unseen is eternal, comparatively, and the realities are possessions not of one man, but of all.

The *Secret Doctrine* teaches us that all men are the descendants of the Pitris and Mapasa-putras, that they owe their being to various classes of Dhyan Chohans or Angels. Also that when this common parentage was recognized, there were certain Divine Kings or Rulers who governed the whole human family. Really men recognized the supreme wisdom of these "fathers" of the human family incarnate in a succession of human beings who were rightfully in the position of governing, by virtue of their wisdom, in absolute fashion. In other words, it was the ideal government—an *enlightened* tyranny.

But man grew, and his ideas about his own position and responsibility increased mightily. So much so that he rejected the rule of the divine kings, and they left man to find out their necessity and to go in search of them when the need was really felt. Man went deeper and deeper into the mire of matter and personality, and created a false image of his soul life and threw all his strength into it. He felt the loss of his divine rulers, but abased his eyes instead of lifting them in the search. He created an image of a darkened tyranny—his personal self with all its chaotic illusive passions and desires—and worshipped it. Instinctively men have groped after the individual—the real individual, and have endeavored to realize the equality which is at the base of it. Hence have arisen the socialistic and nihilistic societies, and many associations of that class in which men struggling for the light of the soul have, while blinded by their personal motives and desires, endeavored to realize their ideals and succeeded, like Frankenstein, in creating a monster. And there is a serious warning to theosophists who review the situation and the causes which have led to it. Brotherhood is the ideal of all. But it is only when freed from the chains of personal motives and feeling that man can experience, appreciate, and realize the brotherhood, not of personal or even of individual man, but of the Universal Soul.

Thus in dealing with Universal Brotherhood we may perceive that from this standpoint our personal lives are an illusion, though a reality when we are chained down by the ties of our personal selves. From this standpoint

we can see that, in virtue of our common humanity and our real life, the sin and the shame of the world are our sin and shame, that emulation and injury of living beings are, in reality, injurious not only to them but to us. Just as one finger is a part of our body and a cut on that finger is an injury to the body corporate, so if we personally do an injury to another member of the great human family it is felt by the body corporate of humanity. To take an example of realized Universal Brotherhood, the injury to any living thing was felt by Buddha as an injury to himself.

In regard then to occultism. Fraternity is one of the chief conditions. True, the black magician is master of many occult arts and sciences, but he is clearly out of harmony with nature, and as such every man's hand is against him. His influence is absolutely destructive of the harmony and unity of nature. His aim is that of realizing individuality to the uttermost, and not of individuality in unity, which is a totally opposite condition.

One of the laws of true occultism is that you may obtain power only for use. But it is difficult to know even here, whether that power is exercised solely for the benefit of others or for self in relation to others. In fact it becomes selfishness, though of a refined order. It is not possible for a man to perceive the operations of the law of Karma in associating him with those with whom he has been associated in other incarnations, perhaps many thousand years previously. To consciously and intelligently direct occult powers upon their lives, men must first themselves be free from the operation of individual Karma. But if he devotes his life to aspiration after and, so far as he can, the realization of the divine conditions of life, and therefore their manifestation in himself, he does his duty by individual influence on the individuals around him, he obeys the great law of Karma, and does his duty to the great brotherhood of man and the Universal Brotherhood of Life.

Let a man enlarge the limits of individualism till it no longer exists, till it is identical, or nearly so, with what metaphysicians call the great self. Then his consciousness is co-existent and co-equal with all that lives in the widest sense of the term, and his wisdom and intelligence are on a par with the extension. Under one aspect such intelligence is called by the Hindoos Mahat. And this gives one a slight sense of those divine beings called Mahatmas. The Sanscrit lends itself to the formation of the word from Mahat-ma and from Maha-Atma. And this extension of consciousness, wisdom, and life is one of the great facts realized by such Beings, in imitation of whom we blindly strive to do our duty.

Initiated by them, the first object of the Theosophical Society is Brotherhood, but in its universal sense. To some it is a piece of nonsense; to others, and these are constantly increasing in number, it is a reality though dim. But to all who strive without reserve to do their duty to

the great human brotherhood, Universal Brotherhood is an eternal reality, an object in existence, a goal in front to be reached by effort,—this, with its reality, in the place of the objectless strife after vain illusions which necessarily have an end and cease to be. In view of the law of Karma, with its infinite ramifications and effects, it is not possible to give directions or rules of life which are applicable to every case. All that man can do is to honestly face his desires and test them by the great standard of altruism, holding himself ready to unhesitatingly sacrifice himself and his wishes to the welfare of other men. By the constant desire to realise the divine conditions of life and manifest them in his own actions, he calls forth the direction of the Higher Self which is able to interpret to his individual consciousness the laws of Universal Life.

But it may be urged, as has frequently been the case, that such considerations are in the air, and have no weight in practical life. Some say, even among theosophists, that they don't understand Universal Brotherhood, and, so far as they are concerned, it is nonsense. Surely, however, these miss the real object of existence and close their eyes to the facts of nature. They cannot even realize the possibility of such a state of things as Macaulay described in the "Lays of Ancient Rome":

"When none were for the party,
But all were for the state,
And the rich man loved the poor man,
And the poor man loved the great,"

adding that

" * * * it was the time,
When the Romans were like brothers,
In the brave days of old."

Surely it is possible for all to remember the family ties which existed in childhood between the members of one family, to realize that the concentration of self upon self is not productive of happiness. In practical life brotherhood may be realized by trying to lend a hand to all who are in need of it; and it is necessary to remember that all men are our brothers, and not merely the members of the T. S. It is true that indiscriminate help is not a good thing, and it has been justly said that to donate money to a poor man is to effectually pauperize him. But for the Theosophist it is possible to give soul-gifts; to extend to all men sympathy in its widest sense; to show to men the great truths in regard to life which have been shown to themselves, and by this means help them to realize and make these truths their own. Material prosperity, as we have seen, is not the criterion of spiritual growth, and practice of Universal Brotherhood is not a question of gift of dollars. It is not the act of giving; it is the readiness to give, and the spirit in which the gift is made.

And this applies still more to fellows of the T. S. in their actions towards each other. In a number of cases fellows will work on in their own way and, while extending sympathy to those outside of the society, deny it to their fellow members. It seems as if their own effort at brotherhood engendered the spirit of carping criticism of those who are making the same attempt. This is fatal to their own effort, and absolutely fatal to the life of the T. S.

It is necessary to remember that the T. S. is not merely a society, but is, in truth, a living being having a life identical with, yet distinct from, that of its individual members. It has a body, has, in fact, all the "principles" into which we are accustomed to divide the human constitution. It is, unlike churches and other associations, a great Man. But at present it is in the position of a growing child, with all the potentialities of manhood, but obliged to grow gradually and steadily to maturity. And as the child is injured or benefited by the irregular actions and movements of the members of its body, so the T. S. is benefited or injured by the acts of the men composing it, both privately and as F. T. S.

Man has a definite relation to his fellow men, and these relations are termed ethics. The T. S. has a special system of ethics of its own which embraces the real ethics of every religion, but which differs from every other system of thought. The Wisdom Religion demonstrates its ethics as an absolute fact in accordance with the laws of the universe, and therefore its ethical system does not depend upon the interpretation of Truth by any one thinker or revealer. Any man, if he aspires to realize the spiritual life, can perceive the ethics of his Higher Self. And it is in the realization of the perceptions and their practical application to daily life that the life of a theosophist should be spent. In the laws of Karma and Reincarnation we have had opened to us two great glimpses of the individual or greater life, and in the light of these truths the ethical feature of Universal Brotherhood assumes a new aspect, which ordinary thinkers have not yet reached.

Realization of brotherhood is possible under the circumstances, and this is one thing that theosophists have to set before themselves. And it is necessary to remember that Theosophists must actually be the thing they talk about.

Constant effort is necessary to accomplish the work of theosophy. In this effort we must remember that union is strength; and some of our work must lie in the comparison of ideas as to the objects we have in view. Let us suppose that by this exchange of ideas we all come to the same conclusion as to the nature of brotherhood, that the entire T. S. ultimately shares in the knowledge. The result is inevitably that the scattered members of the T. S. are able to spread Truth with the strength of the whole Society. Again, let us suppose that each member of the T. S. is like an

electrical battery with a current of Universal Brotherhood passing along the astral currents between himself and his brother members : I do not think I am wrong in saying that the inductive power on the mass of humanity would be so great that the mass would yield and the spirit of brotherhood would permeate the world.

Hence it is the absolute duty of every theosophist both as a man and as an F. T. S. to keep constantly before him the ideal of the T. S.—Universal Brotherhood—to keep it so constantly before him that he is drawn into it and it into him, so that he works for it in the vital strength of the whole T. S. and of humanity.

Then we shall lend our individual puny strength to merge into a vast and powerful unity of force, when it will no longer be trust but an accomplished certainty that :

“ * * * * somehow good,
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt and taints of blood.

“ That nothing walks with aimless feet,
That not one life shall be destroyed,
Or cast as rubbish to the void,
When we have made the pile complete.

“ That not a worm is cloven in vain,
That not a moth with vain desire
Is shriveled in a fruitless fire,
Or but subserves another's gain.”

In the further certainty :

“ * * * * that good shall fall,
At last—far off—at last to all,
And every winter change to spring.”

All this vast promise of the future can be realized by work, by effort alone. By stern and indomitable effort to kill out the sense of separateness in the search for the life within the brotherhood of the Universal Soul.

The General Secretary then addressed the meeting, and afterwards read the address from the Dublin Lodge.

DUBLIN LODGE ADDRESS.

TO THE AMERICAN THEOSOPHICAL CONVENTION ;

My Dear Brethren,

The members of the Dublin Lodge of the Theosophical Society send greeting to their American friends, and heartily wish them all

true success in their convention. They desire to congratulate American Theosophists on the rapid growth of the Society in the United States, and on the increased tendency in popular idea towards matters which relate closely to the objects of our brotherhood. So far as the thousands of miles which separate us in Ireland from you enable us to judge, we cannot but think that this latter phase of modern thought which is taking in so much in common with our own particular ideas, cannot but have its effect in America before long. It needs no spirit of prophecy to be able to see that a great opportunity for the Theosophical Society is rapidly approaching for the American Section. You have our heartfelt hopes and wishes that your members will be fully ready for that opportunity of broadening out the working of our great cause, which ever now appears to be opening up for you, and that its full significance may be thoroughly understood by each individual Branch, as well as by the Section as a whole.

Europe is somewhat behind America in the progress of Theosophical thought, as it is in many phases of more material progress. As to Ireland—we are but a small body in a small country; yet we are not without hope of making our way in both numbers and influence. The causes, however, which act against us here are many, and are as weighty as they are numerous. Chief amongst them must of course be reckoned the bitterness of Irish religious feeling. The line drawn between religious bodies of various creeds is probably more clearly marked than in any other country in modern times; and a narrowness of idea and a bitterness of feeling are the natural result. In the face of all this it is easy to conceive the reception which meets ideas that seek to throw light upon this very side of human thought. The man of narrow ideas is of course the last to tolerate any broadening of ideas; and, needless to say, as with the individual so with the nation. There is of course a certain proportion of the people of our cities who have thrown over the trammels of religion altogether; but they are not by any means the most promising of those amongst whom our work lies. They carry the bigotry of their religious training into the anti-religion of their older years. Add to this as strong and bitter a class feeling as ever distinguished the castes of India, and you have a very fair picture of the Ireland of to-day regarded from the standpoint of the Dublin Theosophical Society.

We have stated all this as a necessary explanation of the peculiarity of our work as Theosophists in this country. It lies much in the direction of softening down the bitterness of class and creed which distinguish the people around us; more in this direction, in fact, than in any other. Consequently our numbers are small even in the Dublin Branch. Still our prospects are by no means cloudy. We started into active work a few short months ago with less than a dozen members; and in that time we have more than doubled our actual members, we have gathered a large number

of friends who attend our open meetings while not actually caring to take the step of becoming members, which in this country is looked upon as a very serious matter, and we have made Theosophy a good deal talked about around us. By the time your next convention meets, too, we have hopes of being able to report regarding more than one Irish Branch. While therefore we could wish for better results of our work, we are not wholly dissatisfied in the face of the many difficulties that beset us. The spirit of our members, too, is good in itself, and the Esoteric Section has its representatives amongst us.

We owe an especial debt of gratitude to the American Section for the visit of Mr. William Q. Judge, who with Dr. Archibald Keightley the Secretary of the British Section visited Dublin a few months ago and helped us greatly with our work. We have to express our warm thanks also for various gifts of books, magazines, and pamphlets which have reached us from time to time, and which have given us most valuable aid. There are very many here who, so great is the prejudice against our Society, do not care even to attend our meetings even when their interest in Theosophy is somewhat aroused, and amongst these we can always make the most valuable use of any Theosophical publication which our American friends can forward to us for the purpose.

In two important respects our prospects in Ireland are particularly bright as regards our surroundings; and it would be unjust to close without mentioning them. In the first place there is a natural inclination amongst our people towards occultism, and a natural tendency towards a belief in its powers; and, in the second place, the ideas are new to the country and we have to face neither the misrepresentations of a "Psychical Research Society" nor the frauds of a "G. N. K. R." Our hands are freer, therefore, than they would be had we to face the clearing away of such barriers before starting at our work, and we are able to go straight at the ideas which we are disseminating.

In concluding, we again congratulate you on your great progress as a society and the progress in thought of your people as a nation; and we thank you most warmly and sincerely for the true brotherly interest shown by American Theosophists in our little island and its people.

Signed on behalf of the Dublin Lodge,

FRED J. ALLAN,

Secretary.

6th April, 1889.

Mrs. M. L. Brainard then read a paper entitled "THE IDOL-WORSHIP OF THE CHRISTIAN CREED."

[The materials for the following paper are taken from the writings of Madame H. P. Blavatsky, Gerald Massey, and Wm. Oxley's book called "Egypt and the Wonders of the Land of the Pharaohs."]

THE IDOL-WORSHIP OF THE CHRISTIAN CREED.

“Errors cease first to be dangerous when they can be confuted. When known as very errors, they sink into the abyss of oblivion, and truth alone hovers over the immeasurable space of the centuries.”

HELVETIUS.

If one were to seek, among the religions known to this age, an illustration of how divine knowledge may be darkened, wisdom disguised, and truth perverted, no example more pronounced could be cited than the central dogma of the Christian religion, constructed by the image-makers, and based upon that sublimest of all allegories in the ancient Mysteries, *The Drama of the Crucifixion*.

Ever since the days of Paul, the initiate, the perversion of this story has been marching on. Bravely as he battled against it, he was unable to prevent the false doctrine from slowly gathering into a thick cloud which shut from the hearts of men the living sunlight of spiritual truth. A cycle of descent favored the perversion, and the fair image of truth was indeed plunged in the mud. But now the gods are smiling on us once again, now the dawn of a more glorious day streams from the long-hidden East point, and the impulse to uncover the buried treasures of the lost centuries, to dig to the sources of modern thought and modern creeds,—this impulse is upon us all to a greater or less extent.

To the America of to-day and the coming century especially, has been given the great work of preparation for the advent of a new and diviner race. And we, in order to permit the advancing Light to cover as wide a field as possible, must rend the obscuring veils without fear, knowing well that we are doing Heaven's work and that we have those who dwell in the “kingdom of Heaven” to aid us.

There are three lines of approach which will enable us to reach the inner meaning of the Gospel Drama. These lines are the historical, the allegorical, and the actual,—or the spiritual reality hidden deeply within its symbolical coverings.

1st. Is the character of the Nazarene as portrayed in the New Testament narratives an historical personage?

The day has at length arrived when it must become known to the Christian world that this claim does not rest on fact. Gerald Massey—whose learning along this line cannot be questioned—has shown that Christianity flourished, without a personal Christ, long previous to our era, that the Christians in the second century repudiated the carnalized portrait as untrue, and that the Gospel hero is a disfigured imitation of the mystical

Christ of the Gnosis. The only historical personage, besides Apollonias of Tyana, who could possibly be used for the Gospel account, was born about the year 120 before the Christian era. His name was Jehoshua Ben Pandira, and he was a disciple of Rabbi Perachia, the fifth President from Ezra of the Jewish Sanhedrin. The Pharisees revolted against the Jewish King Alexander Jannaeus about 105 B. C., and a persecution of the Rabbis followed. Perachia and his pupil fled to Egypt in consequence. Years afterwards Jehoshua returned, and on account of his teaching was stoned to death as a sorcerer in the city of Lud or Lydda, and afterwards crucified by hanging on a tree on the eve of the Passover. The best reckoning makes him between 50 and 60 years of age when put to death. This is the Talmudic account, similarly presented by several authors. It was undoubtedly the misunderstanding of the teachings given out by Jehoshua that caused his death.

All unprejudiced scholars agree in finding the origines of Christian theology in Brahminism, Buddhism, and the Egyptian religion of the Pharaohs. In the Temple of Luxor at ancient Thebes, built by Amenhept III. [a Pharaoh of the 18th Dynasty] about 1600 B. C., the story of the Annunciation, the Immaculate Conception, and the holy birth of incarnated divinity can be found engraved in hieroglyphs and picture-records upon the inner walls. The god Taht, messenger of Osiris, hails the virgin queen and announces the coming event: in the next scene two other gods cause the holy spirit to enter the physical shrine. Scene 3 portrays the birth of the Christ-child, and in scene 4 the child is receiving adoration from gods and gifts from men. This is the descent to earth of the son of the sun-god, continued from remotest antiquity, and re-clothed somewhat, with a change of dress, in our Jewish-Christian Scriptures. In the chapel of Osiris, in the Temple of Philae, Upper Egypt, is also found the sculptured original of the burial, resurrection, and ascension of the New Testament hero: and on the manuscript copies of the "Ritual of the Dead" is depicted the scene of the Last Judgment, where the soul is brought before the bar of Osiris-Christ, to be awarded its final place in heaven or Hades. We have, therefore, Jehoshua Ben Pandira, an historical personage, and the Nazarene of the Gospels, a mythical personage, dated over a hundred years apart. A third element must now be taken into account in order to understand how these two characters coalesced. This element is the allegorical drama of attaining the Christ, or union between man and his divinity, or highest principle, which was enacted in all the great Temple Mysteries of old. The voice of these solemn truths, thus given scenic representation, though stifled, cannot be utterly hushed, and the names of Eleusis, Memphis, Delphi, and Crésa are invested with a mysterious halo, on their account. The theme was the noblest that can ever engage human intellect or fill

with divine aspiration the soul of man. The lofty goal was Christos—or the Christ-condition, now familiar to our cult as the “Mahatmic condition.” It was pictured before the candidate’s eyes as the glorified “Way,” the shining Door which opened to life divine and eternal. The traveler who had entered this “Path” was termed “Christos,”—i. e., he had consciously undertaken the difficult task of re-becoming the god whose presence overshadowed him, unseen by mortal sense. The reunion with this personal god was the divine marriage in which the soul became one with the spirit. The soul was called the “son,” and it was “the only begotten son” of its Father, the spirit.

A thorough understanding of this high relationship prompted the Nazarene to say, “I and my father are one;”—a marvelous truth which each one of us [by persisting in effort] may make his own. He became merged in his supreme self during his last trial, as the words uttered upon the cross indicate. When correctly rendered the exclamation is, “My God, my God, how dost thou glorify me!” At the final initiation in the Mysteries, the candidate, lying in deep trance upon a Calvary cross, suffered the crucifixion of the animal soul. He was called back to life by the use of these “Sacramental words” on the morning of the *third* day, when the sunlight first fell upon his head. This was the “resurrection from the dead,” which Paul preached.

There is no single incident of the Gospel narrative which cannot be traced to the mythos, passed on to the Gnostics from Egypt and from pre-historic peoples. The sayings of the Nazarene were all in existence long before his time. The “Lord’s Prayer” is found almost verbatim in the Jewish Kadish. Let us summon before us the picture which these old, yet ever-new, faiths made upon their time. Let us lift the heavy curtains of the Past and go back to a period long preceding the Christian era. In Egypt and in other countries there are scattered communities banded together by the unwritten law of love and of brotherhood. They own no private property, all things are held by them in common, and they are widely renowned for their perfection of character. These people are known by the various names of Essenes, Therapeutæ, Nazarites; and they heal the sick through the power of the Christ within. Among other titles, they are called “Gnostics” [the Knowers], and, later on, “Christian Gnostics.” Philo-Judæus says of them,—“Three things regulate all they learn and do; namely, love to God, love of virtue, love for man. A proof of the first is the matchless sanctity of their entire life, their fear of oaths and lies, and the conviction that God is only the originator of good, never of evil. They show their love of virtue by their indifference to gain, glory, and pleasure; by their temperance, perseverance, simplicity, absence of wants, humility, faithfulness, and straightforwardness. They exemplify their love for their fellow-creatures by kind-

ness, absence of pretensions, and lastly by the community of goods." Josephus says of these Essenes, "They have no one certain city, but many of them dwell in every city : and if any of them come from other places, what they have lies open for the strangers just as if it were their own,—for which reason they carry nothing at all with them on their travels : nor do they buy or sell anything one to another, but every one of those who have gives to him that requires it." Here is an exhibit of the purest Christian mode of life, yet it came to pass without the aid of any external Savior as the founder of a religion pivoted upon the doctrine that no one could be "saved" except through him. The Christ preached by them was the one that could only come within,—the mysterious seventh principle, or *first* principle, if you please, which lives in heaven while we live on earth, and which can never be disconnected from us unless we wilfully sever the silvery cord. These Gnostic Christians "sent forth their bare-footed disciples into all the known world" to inculcate the doctrine of universal brotherhood or the spiritual identity of the human family. They were called "Brethren of the Lord," and their common salutation in meeting was, "Peace be with you." In their "Book of the Nazarenes" are the following sayings : "Blessed are the peace-makers, the just, and the faithful." "Feed the hungry ; give drink to the thirsty ; clothe the naked." "When thou makest a gift, seek no witness thereof to mar thy bounty. Let thy right hand be ignorant of the gifts of thy left." The judgment scene in the Gospel of Matthew is copied from the Egyptian "Hall of the Two Truths," or "Hall of Double Justice," a chapter in the "Book of the Dead." In this solemn Ritual, on the night when souls are weighed in the balance of the gods, those who have sided against Horus, the Christ, are "transformed into goats." Those who have "given food to the hungry, drink to the thirsty, clothes to the naked," are told to pass on into the kingdom merited by such works. The wicked are sent to a very uncomfortable place, the "circuit of which is of living snakes."

Even the church Fathers admit that the primary Gospel of all did not consist of the life of Jesus or any deific man, but was a collection of "sayings" or "Logia" written by the scribe Matthew. How did these "Sayings" originate? They traveled down the ages as the utterances of Wisdom ; they were called the mythos, or the oral tradition spoken by word of mouth and proved by the soul's experience to be grounded in truth. These "Sayings" were written on papyri, on monuments, on mummy-inscriptions ; and they are now being recovered and traced to their proper origin, principally old Egypt. The golden rule is found in the Jewish Talmud and in many ancient Scriptures. The Talmud also contains the following :—"Love thy neighbor as thyself"; "With the measure we mete, we shall be measured again." The parable regarding the wheat and the tares is

ascribed to Buddha. Also the story of the treasure which is laid up where thieves cannot break through and steal. Also the account of the "rich young man who was commanded to sell all he had and give to the poor." Both Buddha and the Egyptian Horus promise to send the Comforter or Spirit of Truth to their followers.

The Gospel story, then, is made up of these ancient "Sayings," woven into the allegory of the mystical Christ, after which the entire garment appears to have been thrown about the figure of the initiate, Jehoshua Ben Pandira.

Thus we can see how the historical Jehoshua, the allegorical Christos of the eternal type, and the actual struggles and trials of the soul in its journey through matter, crowned with final victory,—we can see how these three streams became blended in one after their passage through Rome; but each stream has a different color, and the earnest and unprejudiced searcher can easily distinguish them and trace their course back to pagan sources. Modern theology has prostituted the lofty allegory by making it an image of clay. The re-aring of the divine monad from the servitude of the body was distorted into the resurrection of the physical body at the last day: the at-one-ment between the soul and spirit was converted into a sacrifice of blood. The baptism of the waters of life, flowing into the inner man, was externalized in the church rite.

Jehoshua Ben Pandira was indeed the gentle Master, radiant with truth, who pointed out the straight and narrow Way which leads to life in the Higher Self,—as many another had done before his time; and we shall pay him deeper reverence by holding him in this true light than by falsely making of him an anthropomorphic god, linked in an impossible trinity,—the idol worshipped by the Christian Church.

The Masters or Adepts have never left humanity without their helpful presence, and the Brotherhood to which the Nazarene belonged is the saving grace of the world to-day, as it has been in all previous ages. The Drama of the Crucifixion is the drama of the soul in its passage through matter. The divine spark descends into darkness, and, if it attains resurrection, it must pass through the agonies of crucifixion, in order to join the bright god above—the true Christ—in an immortal marriage. Why should we fear to brush the cobwebs aside, to push back the thick veils obscuring the fair image of that ennobling truth which proclaims man his own creator, the decreer of his own destiny? All hail to the coming Day whose dawning now trembles upon the horizon's verge! It is the day when faith shall rest upon knowledge alone, and will not be given without that fair pedestal. It is the day when the figure of the true Christ—the Christ within, the radiant god for whom we each incarnate—shall be unveiled in all its dazzling glory, and whose orders we will gladly take in the battle of life, as

from the unvanquished warrior who cannot fail. It is the day when Sophia the divine—she whom we name Wisdom—holds up some of the gathered rays of the spiritual sun that its light may focus within our hearts. It is the day when the portals to this fair domain of Wisdom have been pushed gently ajar, for those who will to enter.

Let us turn to the East with grateful hearts,—to that East where now shines a new Star of Annunciation, and, instead of deifying *one* Initiate who lived 2000 years ago, let us extend our true homage to *all* the Masters of this noble Brotherhood who are faithful servants to the Powers supreme, and who, in obedience to divine commands, are now calling us to come up higher.

M. L. BRAINARD, F. T. S.

Dr. Phelon then read the following paper :

FROM UNBELIEF TO ATTAINMENT.

An old Manuscript saith : " Man's mentality is made up of three stages, Unbelief, Belief, and Knowledge," and the three steps are essential to Understanding.

The less a man knows, the stronger is his unbelief, and the more fiercely flames up his prejudice at any attempt to make him understand that a stone at one end of the bag and grain at the other is not the most profitable way to carry his corn to mill.

Exactly in proportion as his experience is ungrown is his knowledge unacquired.

The less his knowledge is, the more likely he is to doubt the Real, to fail to distinguish between substance and illusion ; and the more is he likely to yield to the claims of the Unreal.

Unbelief is the negative state of passiveness, incapable of producing, of retaining, or using the things that are for the best and highest good.

When man enters the earth-sphere, the waters of Lethe permeate the soul, and, unconscious of his past, be it grand or ignoble, he is enfolded in the arms of Ignorance, twin sister of Unbelief.

Man grown and in the savage state is ruled by unbelief. Infant or savage, the same cause produces the same results.

In either case he satisfies himself of the facts of existence through experience, appealing to his personal sense for evidence. Thus slowly the condition of belief dawns upon him. He believes some things, because he has been told of them by those in whom he has confidence. His trust is the main factor of his belief. It makes no difference to him whether or not his informants may have mistaken ; he believes because his experience has apparently brought to him certain conclusions. He also believes because his reasoning faculties have demonstrated to him from analogy re-

sults that seem inevitable and irrefutable. At this stage he does not know that all knowledge attained as such by him must be part of the Divine Wisdom, either manifested or withdrawn. This is separate from simple belief only as a matter of sequence. But undoubtedly the fulness of this knowledge would never have been attained unless belief had paved the way, making the steps of accomplishment sure and certain.

Knowledge is the last of the triad. Really it is the one only point to be aimed at, the thing covering all and everything else, because out of it, as the oak from the acorn, the butterfly from the chrysalis, must spring understanding. He who has no understanding nor seeks to provide himself with it, shall, for this most greivous fault, again and again lose himself in the incarnations of the worlds.

Once man attains understanding, once he passes through the gates that swinging inwardly will never open to his returning footsteps, he finds himself, at the very threshold, face to face with the problem of living in unreality, physical existence being but a vision and a fleeting dream in his phantasmic relation to his environment. While this may be true of the original condition, it is none the less true that it is unfailingly incumbent upon every mortal born, diligently to seek his way out from the myths and the shadows, moving into the realm of the Real, and there tendering loyal allegiance to the One Only Constant Cause of all, become the Self designed by Creative Thought, the highest Spiritual condition of power and completion. Then, with the Perfect man on the cross, he will be able to say, "It is finished."

It would be well for man if he could persistently keep this in mind. He could then prevent much waste of time and force, and the frittering away of opportunities.

How is it usually with him? He listens to the teachings that are freely offered and gladly given. For the time being he is delighted with the prospects spread before him. He is almost resolved that he *will* know and understand fully and thoroughly.

When a child commences learning to read, he learns first the elementary principles of the written language. Step by step he passes from the comprehension of characters to syllables, thence to words; next the words shape themselves into sentences, and he has reached the point when a sentence reveals to him the thought it embodies. Each step depends upon the one below it, and cannot be taken without the aid of the lower. The full use of the acquired is absolutely necessary for further progress. The same thing is true exactly of anyone who, "born again" out of the physical embryo to a renewed spiritual life, seeks for himself, in order that he may benefit others, all the advantages of that which has been given and implied in the new development.

It were worse than useless for man to attempt to move forward vigorously, holding his effort well sustained, if he fails to put into constant and active exercise all the helps and hints he has gathered and garnered from any and all sources whatever.

Does he desire strength and uplifting for the fulfilment of any unselfish plan? It is permitted him to know how to begin to train himself so as to receive actively and impart potentially the necessary force. It is true, unless he exercises himself in the use of the things he knows, they will avail as if he had never known; aye further, all else may fade away in the self-same moment. It is the parable of the unused talent. He who attains the highest success *dares to do*, to the utmost limit of his knowledge. At the same time, he must also learn to distinguish between the Real and the Unreal. The Unreal declares all things finite and flitting like itself. The Real out of the Silence affirms "I am," the same yesterday, to-day, and forever, through and throughout all the evolving cycles. In It, no change marks the beginning of days nor the end of years. The Unreal is limited and bounded. The Real recognizes no dimension, nor measurement thereof, of any sort or kind. If we would gain for ourselves the conditions we desire, we are to seek first the "Kingdom of the Good" (or the understanding of the unseen), and all the other things shall be added unto us. This is not only a plausible statement, but a true one; and more, it can be verified with the accuracy of a mathematical proposition. When we have found the One and the Only, the Causeless Cause, we have absolutely found all.

Occult writers, who have given us glimpses of the light which is not on land or sea, apparently describe the thing that belongs to the physical, and deduce from the fact of its illusion and unreality the absolute necessity of making the most of all that is given for help and growth. It is not sufficient that one simply knows, even to the utmost. If he desires advancement, it is absolutely necessary that he should practice his knowledge to the extent of his ability. His ability is as boundless as the Causeless Cause from which he emanates and is a part. Let us yield ourselves, then, without any reservation or hesitancy whatever, to the guidance of the Infinite and Eternal law, that was and is and shall be.

He who desires the obtainable to the utmost limit, must content himself to do all things given into his hands for doing, in the very best manner possible. It is not eye service, but heart service, that the Unseen demands and must have. He who trifles with it is reckless beyond measure. When we learn something new, let us practice it, and exercise ourselves in its use, if it be unselfish. Out of this practice will come light, "more light," that shall destroy the darkness, the weakness of physical manifestation on the mortal plane.

"Behold, I go away to prepare a place for you," said the Mahatma of the olden time. The place is prepared. All that man needs for attainment is freely offered. "Whosoever *will*, let him take the water of life freely," water because of all manifested things it is most abundant and necessary; *life*, because that is the center and circumference, the One and the All manifest and unmanifest, created and uncreated.

Man alone hesitates to move, or to do the things he knows by experience and teaching will give him dominance and precedence. Fear not. Seize hold upon the horns of the altar before the veil, and then out of the Holy of Holies the brightness of eternal Light shall encompass us, and the things we need shall come to us.

That latest and most wonderful work of Madame Blavatsky, *The Secret Doctrine*, which no true occultist can afford to be without, says:

"Old and time-honored errors—such as become with every day more glaring and self-evident—stand arrayed in battle order now, as they always have. Marshalled by blind conservatism, conceit, and prejudice, they are constantly on the watch, ready to strangle every truth which, awakening from its age-long sleep, happens to knock for admission. Such has been the case ever since man became an animal. That this proves in every case *moral death* to the revealers, who bring to light any of these old, old truths, is as certain as that it gives Life and Regeneration to those who are fit to profit even by the little that is now revealed to them."

Dr. J. D. Buck then read the following address.

THE GENIUS OF CHRISTENDOM AND THE LAW OF CHRIST.

Ladies and Gentlemen:

I am not here for the purpose of assailing any man's religion or criticising any man's life, be he churchman, materialist, or spiritualist. I am not the authorized representative of any society, sect, or creed, nor would I willingly misrepresent any of these, for, however false in statement I might believe them to be, they doubtless represent to others truth in such measure as they can conceive and hold. I desire a hearing for the sake of that one truth which is many sided, and which is applicable to all human affairs, and commensurate with all life. The grandest truth ever revealed to man has been belittled and obscured, until it is derided and scorned. The divinity in man has been dethroned and a fetich has taken its place. I desire a hearing in the interest of this great truth, and I say to one and all, Come, let us reason together, and see whether these things are so.

Humanity is in sore distress. Poverty, insanity, disease, and crime beset the children of men, and whether we play comedy or tragedy the one drop-curtain bearing its emblems of mortality closes the scene, death is written over the portals where young and old have played their parts, and we turn away in silence and in tears. We are told that eighteen hundred years ago Christ came to bring salvation to a fallen race, and yet who dare say that, as a whole, the human race has been elevated or in any just sense saved? Something must be wrong with our religion or with ourselves. If the religion revealed by Him of Nazareth was true and adequate for all humanity, in all time, then we must have misinterpreted and misapplied it. Those who believe and those who deny the religion of Christ are equally interested. If in the sequel it shall appear that the counsels of man have prevailed over the counsels of God, then it may also appear that better counsels will bring us back to the very thing of which we are in search and for the lack of which humanity is in such sore need. If the disease is in us and the remedy in our very hands, we have but to apply it in order to be healed.

In the beginning of this quest, protest will come equally from two quarters. Two parties stand opposed to each other, and, so far as the subject of religion and all current interpretations are concerned, these occupy opposite ground. These are, on the one hand, the so-called orthodox churchman and the out and out materialist. Let us for the time being make common cause, holding our peculiar views in abeyance, and see if in the end we cannot unite on a common truth. I shall undertake to show that the Law of Christ is not only the corner stone of moral ethics, but the very soul of all religion, and that upon the recognition of this law depends the physical, moral, intellectual, and spiritual elevation and well-being of man. I shall further show that while one party misinterprets and another denies this law, both parties more or less exercise it, and that each and all are indebted to it for all that makes life desirable or beneficent. To this end it will be necessary to examine somewhat into our present conditions and surroundings, in order to see just where we stand and to enable us to forecast the future. No human intercourse is possible without compromise. If I assume independence, and declare that I have the right to do as I please in this world, another may make the same declaration of independence, and with equal right. If our interests are found to clash, we may fight for supremacy and the coveted prize with teeth and claws, or with club, sword, or iron-clad, and thus in the triumph of might demonstrate our animal origin, and what physical science now-a-day calls "the survival of the fittest." By and by we begin to look deeper and to climb higher. We remember that life is sweet to all, and that the weak have rights that the strong are not only bound to respect, but that the brave will also defend.

Thereupon we amend our declaration of independence, and it now reads in this wise. I have the right to do as I please, *provided* I do not prevent any other from doing as he pleases. My declaration of independence has now become a code of ethics, for over against my own selfish interests are placed the interests of others. The principle of egotism now stands face to face with the principle of altruism. The selfish man who lives near the animal plane may have outgrown the use of teeth and claws, and may conceal or disguise his club, while he triumphs over the weak for the benefit of self. Such an one reads his code of ethics in this wise. How little can I relinquish, how much can I appropriate to myself in safety, without massing the weak against me, and without losing my respectability or getting into the clutches of the law? The altruistic individual reads the same code of ethics born of compromise in this way. How much can I bestow upon others and still have all that I actually need for myself? These two classes of persons standing upon the same code of ethics thus face opposite ways. The ideal world to the selfish man is one in which neither law nor gospel will interfere with his greed, and he is hardly aware that his face is set toward the animal world where teeth and claws determine the empire of might, and, on the animal plane, the survival of the fittest. Such an one will often claim to be a gentleman and profess the christian religion.

To the altruistic man or woman the ideal world is one in which neither law nor gospel is longer necessary, for the wise and strong are there the almoners of the divine, the very hand of Providence to the poor, the weak, the helpless, and the despairing, and who thus fulfil the law of Christ, "Bear ye one another's burdens".

Here are two ideals diametrically opposite, two principles forever at war with each other, and the theatre of battle is the individual soul of man and the life of humanity. Personify these ideals, and they are Christ and Satan, and they are forever wrestling with man for the empire of his soul. Read the scriptures and read human-nature in the light of these, and Christ will be found to be the embodiment of altruism, and Satan that of egoism. Each is an ideal, the one placed over against the other that man may not err in his choice of methods or of ends. Christ is lifted up, and draws all men unto Him through the sympathy and love of his divine beneficence. Satan is cast down, and draws mankind after him through their participation in his supreme selfishness. These are ideals of the divine and the animal in man, and these two strive in man for the possession of his will, his conscience, and his life. And now, my hearers, I ask you, where stands the Genius of Christendom as to this empire of the soul of man and the life of humanity? How stands the Genius of Christendom in relation to the law of Christ? Intellectual belief, senuous emotion, and sentimentality may be exercised in the name of Satan, and are often found masquerading as his

prime ministers. All these may also pertain only so the surface of things like the rise and fall of tides, or like the waves that come and go on the surface of the sea. The law of Christ converts the cess-pool of animal egoism and innate selfishness into the translucent waters of life, that reveal alike the pearls beneath and mirror the everlasting orbs above.

Christendom to-day, like the Jews of old, misinterprets and misapplies the law of Christ. The kingdom of Christ is not of this world, for it is within the soul of man, when the satan of selfishness, like the tables of the money-changers, has been driven out. It is indeed not a worldly but a divine kingdom. To refer this divine kingdom to the far-away heaven somewhere in the still eternities is to deprive humanity of its blessedness here and now, and to worship the person of Christ as a fetich, and to ignore and pervert His law, can but dishonor Christ and degrade man. Intellectual beliefs, theological disputations, and all the paraphernalia of sacerdotalism have often exhibited man's greed and selfishness in an almost unprecedented degree, and it has often happened that the one principle which was the very genius of Christ has been entirely forgotten and had to shift for itself. Professed believers in Christ have fought like very devils, unmindful that no lover of Christ could hate his fellow men. Diverse intellectual beliefs are an absolute necessity to man, the very basis of his personal existence. As well might the will of man attempt to control the winds of heaven or the waves of the sea as man's intellectual belief, and yet this is just the task that sacerdotalism has attempted. Sects have multiplied and sacerdotalism gone to pieces. No longer able to control the outer life of man by its authority, or to longer persecute for heresy, sacerdotalism clamors for subsidy, and thus the genius of Christendom has secularized Christianity, making Christ's kingdom a kingdom of this world, rich and powerful in money and lands, and in revenues the envy of princes. The great hungry, down-trodden masses come again to the front. Having broken their idol, desecrated its altars, and repudiated its priests, these surging masses scorn the very name of religion and make haste to convert their new-found liberty into license, and boast again of their right to do as they please. The Genius of Christendom is thus a civil and temporal power, despised by the masses, while its jurisdiction over matters in a future world is treated with derision. The doctrine of rewards and punishments, which has been allowed to usurp the place of justice, is denied for lack of jurisdiction. The genius of Christendom being convicted of worldliness on the one hand, and of shamming other-worldliness on the other, has lost the hold it once had on the masses, for saint and sinner seem to enter with equal zest into the strife for the good things of this world, and, instead of religion existing for the benefit of man, man is supposed to exist for the benefit of religion. In thus secularizing religion and trying to hold both worlds, the genius of Christendom holds

neither; for the genius has changed points without changing names. Intellectually the result is materialism. Spiritually the result is nihilism. The god of the people is the golden calf. I do not say that this is true of all churches, but is it not true *in* all churches as out of all? It may thus be seen that the principle of rewards and punishments to be applied on the principle of favoritism, which has been allowed to usurp the law of justice, worldliness, and other-worldliness, has lost sight of the law of Christ. This law is said to be so plain that a man though a fool need not err therein, and yet it has been so obscured by theology, so distorted by orthodoxy, and so set at naught by sacerdocy, as to escape recognition by the masses of men and women, and even by the majority who nominally profess christianity. As secular organizations many churches are neither better nor worse than others. In the bestowal of charities the members are neither more nor less liberal than others outside of all church organization, and so far as they are held in communion by intellectual beliefs and mutual interests measured by money, just so far are they not in any essential sense Christian. Formerly the test for membership was creed rather than character. Now the formulated intellectual belief is by no means rigidly enforced, provided one pays a liberal pew-rent and is able to move in "good society". So long as these things are allowed to take the place of the deeper convictions of the soul and to usurp the place of the law of Christ, just so long will they be a reproach upon the distinctive name they bear. All these things are of human origin. Whenever real earnest striving after the higher life and the exercise of the spirit of altruism shall constitute the bond of fellowship, some now in the churches will no doubt go out, and millions now outside may be gathered in. Whether such an opportunity be desirable or not, let those determine who hold the keys, but let them cease complaining that they cannot reach the masses. When the churches become Christian, they can convert the world.

There is a large and growing class in every community that stands squarely opposed to the churches, though seldom presenting an organized front. The great majority of these were born under so-called Christian influences, and have been at some time communicants in christian churches, but, unable to master the intricacies of theology, they have at length renounced all allegiance to organized forms of religion and are likely to deny whatsoever the churches affirm. A large number of these are, or believe themselves to be, materialists. Witnessing the indifference to spiritual things among large numbers of nominal christians, and witnessing their zeal and success in the pursuit of worldly things, the materialist is confirmed in his disregard of all religions, and in time comes to look upon them all as shams. Even the churches have not escaped this blight of materialism, for the number of their members who are in doubt as to the

continuance of consciousness beyond the grave is very large, as any public medium can testify. Whether spiritualism be true or false, it has blocked the wheels of materialism, and at least encouraged the hope of immortality, which mammon worship is fast crushing out. The work actually accomplished at this point by spiritualism can hardly be overestimated. The beginnings of spiritualism were necessarily crude, and its progress has been hampered by ignorance and fraud, yet thousands who profess to regard it with scorn and contempt have nevertheless consulted mediums on the sly, and other thousands have listened to recitals of "wonderful coincidences," as they have been termed, with absorbing interest. Materialism is not a crime, but it is the greatest misfortune that can happen to an individual and the greatest blight that can fall on a community. Consciously or unconsciously, man always builds toward his ideals, and whenever these fail beyond the things of sense and time and are anchored solely to material things, they belittle the life of man and degrade his soul. So long as man aspires to something higher, his aspiration is like wings to his soul, and he may be conscious of the ether, even while he grovels in the mud. Shorn of all aspiration for higher and better things, and looking upon death as a finality, selfishness and greed seize upon the soul, and with a wail of despair it cries, "Let us eat, drink, and be merry, for to-morrow we die." Life thus becomes but the sickening dance of death.

In all so-called communications with disincarnated intelligences two factors are involved. There is the medium or seer at one end of the line, and a spirit intelligent is supposed to be at the other. We need not here stop to consider the truth or falsity of this theory, or of such communications as are received. Every one who has given the subject careful and intelligent examination is convinced that genuine psychic phenomena actually occur, and that these phenomena are not satisfactorily explained on any known law of matter or theory of modern psychology. Taking now such genuine cases as no suspicion of fraud or collusion can possibly assail, we may profitably consider the following suggestion. In all these cases there is an incarnated soul or human intelligence at this end of the line, and this is the point for profitable investigation. The sensitive or medium possesses qualities and exercises powers that are not the common possession of mankind to any great degree, and there is a very wide difference between sensitives as to degree and quality of manifestations. It is furthermore recognized among all intelligent spiritualists that the general surroundings, mode of life, conditions of health, and spiritual aims or ideals largely determine the character of all messages and phenomena purporting to come from the spirit world. Beyond the general conditions requisite for increasing the sensitiveness of the medium, or unfolding the powers of a natural sensitive, and that usually only in a limited degree, little has been learned

as to the laws governing psychic phenomena. Just at this point lies the most promising and the most legitimate field for experiment and observation. If, instead of trusting to chance and proceeding blindly, as is too often done, a strict guard were instituted over the life of the sensitive, greater certainty and a far higher character might be given to all psychic phenomena coming from such sources. The opened vision would thus be admitted to higher planes and a clearer atmosphere. Mediumship may be a blessing or a curse to an individual. The individual whose life is habitually low and who is anchored to the selfish and sensual plane should avoid the subjective state as he would avoid leprosy, for obsession, insanity, and suicide lie that way, and every pure minded person should avoid such mediums for a like reason. With better knowledge of the nature called sensitive, and the conditions under which the psychic gift can be developed and exercised, will also come a different class of communications, and also different interpretations of the whole range of psychic phenomena. When the transcendent powers and possibilities of man here on earth are better understood, it will be seen that many phenomena attributed to disincarnated spirits belong to man himself. Whenever the development of the psychic sense moves upward to the plane of open vision, the so-called spirit controls will hardly be sought and seldom allowed. No sensitive will then submit to an unknown force and be liable thereby to such obsessions as are now sometimes witnessed. Only the development of open vision with full consciousness can reveal the real nature of the so-called control and the result of such possessions. One thing is very certain, and that is, that every time a sensitive submits to such control, whether it be good or bad, it weakens the will and renders subsequent control far more easy and irresistible. It may be seen from these meagre outlines that the laws governing the psychic nature of man and the relation of the individual to the objective and subjective planes are matters of the very first importance.

It is a well-known principle in human nature that no partial or one-sided development can ever be lasting or satisfactory. Whenever any one faculty of man is developed out of all proportion to the rest, the result is weakening rather than strengthening to the whole being. The strength of a chain is only equal to its weakest link, and the real power of the human being consists in the elevation and harmonious relations of every faculty of both body and soul. One-sided development is always a deformity. If, therefore, any one seeks psychic development in safety and in any high degree, he must move bodily to higher planes. Psychic development thus pursued becomes the journey of the soul towards divinity. In this upward journey of the soul, at a certain stage of development, clair-audience and clairvoyance come as a natural result. The conscious soul of man having outgrown the bonds of matter, space, and time, as we understand these

terms, will enter consciously into super-sensitive states and ethereal worlds by the harmony of its own nature and the gifts of the spirit, and be as much at home there as here. Such a result is no doubt the destiny and should be the aim of every aspiring soul of man and woman, and when this condition is attained the kingdom of heaven within the soul will but epitomize the celestial kingdom. It may thus be seen that the true progress of man consists in his rising toward divinity, rather than in attempts to drag disincarnated souls down into matter and to our own lower level. Divinity comes to us, only as we rise toward divinity.

Altruism is that principle which determines the ethical relations of individuals on the human plane, and which more than all else raises man toward divinity. The word charity has been so misinterpreted and misapplied that it has lost its original meaning, such meaning, for example, as was given to it in the Sermon on the Mount. Charity is not comprehended in throwing a few shillings or articles of clothing to a class of unfortunates whom we are also in the habit of regarding as inferiors, and with whom we would regard it as improper to associate in any other way. That charity that suffers long and is kind, and that covers a multitude of sins, is not thus easily satisfied, though such exercise of charity may be better than none. In a higher sense, charity is consideration for others, coupled with a modest estimate of our own virtues and a determination to get rid of all our vices; and all our vices spring from selfishness, which is exactly the opposite of altruism. Those who are rich and prosperous and whose lines have fallen in pleasant places are apt to thank God that they are not as other men. If these are asked to imagine themselves in the place of the poor and the unfortunate, and so to remember those in bondage as bound with them, they are likely to respond, "These misfortunes are not mine, and therefore do not concern me." Considering that Providence has favored them more than others, they somehow conceive that they have also deserved more. Beneficent opportunity thus ministers to pride and self-conceit, and by withholding genuine charity from others we thus degrade ourselves. If our position here and now has really been determined by merit earned somewhere previously, and the accounts were to be again adjusted, many of us would find the tables turned, and the balance on the debit side, and that by misusing larger opportunities and selfishly appropriating to ourselves that which has only been intrusted to us as the almoners of Providence, we have become unfaithful stewards. It is thus that selfishness always defeats self, and by withholding good from others we lose sight of our own highest good. The principle of altruism is the law of Christ. The entire life and sayings of Jesus ring the changes on the principle of altruism from the nativity to the crucifixion. Take, for example, the Parable of the Good Samaritan, and the test therein applied to determine who was brother to

him that fell among thieves. See how indifference on the one side, and caste-prejudice on the other, have been held up to reproach for nearly two thousand years. See what pains Christ continually took to divert attention from himself, and to direct it to the transcendent principle of altruism, the Brotherhood of Man, and then see how we have made a fetich of his name and uncomprehended divinity, and forgotten the lesson that he taught. We have wrangled over creeds, split hairs over theological definitions, and cut each others' throats while professing brotherhood in the name of the Lord. The ideal of Christendom to-day is the golden calf. No mere transient intellectual belief formulated into a creed can possibly take the place of the law of Christ, nor can soul-less and God-less materialism inspire the soul of man with any strong and lasting determination to strive toward a divine ideal. The ritualist has obscured and finally lost the divine ideal. The materialist denies that it ever existed. Between pure and unadulterated worldliness on the one hand, and playing at other-worldliness on the other, materialistic nihilism goes marching on and seems likely to have a final conflict with obsession and insanity. Human nature may be becoming refined without becoming elevated, nor is the communication supposed to have been established between human beings and the denizens of other worlds necessarily a refining and elevating process. If certain crude spiritualists make the mistake of regarding all communications and manifestations occurring in the presence of a supposed medium as direct emanations from the spirit world, another class of far more crass materialists make the greater mistake of regarding all such phenomena as due to fraud and self-deception, and the continual effort of the latter class seems to be to prove their own hypothesis, rather than to arrive at the single truth. Fortunately there is another class holding middle ground, who are neither nihilistic nor over-credulous, and though these make less noise they nevertheless hold the balance of power. It makes all the difference in the world which way we face in viewing these all-important problems in the nature and life of man.

Modern physical science places man with his back toward divinity and his face toward the animal world. Science talks learnedly of the laws of matter and force, and believes in substantiality, yet confesses its entire ignorance of the essential nature of anything. Science points man to the conditions of heredity, environment, natural selection, and the survival of the fittest, to prove that man after all is only an improved animal.

True religion places man with his back toward the animal world and his face toward divinity, and bids him move onward and upward. Man may thus regard himself as an elevated animal or a fallen God. One thing is very certain, and that is, that man advances toward liberty and light, and unfolds the divine nature in his own soul, only as he puts behind him his

animal instincts and innate selfishness, and thus he may rise from height to height of being. But he who is content to face forever toward his animal origin, and who steadfastly denies the divinity within him and that any higher planes of conscious being are possible to man, cannot expect to rise higher than his ideals, more than a fountain can rise higher than its source. Man must indeed feel the germs of a higher life stirring within him, and open his soul to the divine light, before the seed can sprout with promise and potency of flower and fruit. To deny and repudiate one's divine heritage is doubtless the surest way to alienate and destroy it. Consciousness is the basis and experience the way to the higher life of the soul, just as they are also related to the sensuous life of the body; and the divine spirit of altruism, or the law of Christ, defines these terms, and points out the way by which the divinity in man may become the genius of his life. The creeds and rituals of the world have for untold ages hung like a crown of thorns on the brow of charity. Charity has been recommended and its beauties extolled, while creeds have been enforced by anathema and by the sword. Against this incubus bearing the name of religion the law of Christ has had to make such headway as it could. Mammon worship and materialism may justly be called the genius of Christendom to-day, for these are found in the churches as out of them. On the other hand, the law of Christ, struggling everywhere and at all times for recognition, and forever at war with the innate selfishness of man, is also found exemplified by the practice of charity and helpfulness both in the churches and outside of all such organizations. Charity is not the distinctive characteristic of the nominal christian, for the simple reason that it has never, in modern times, been made the test of fellowship. The test applied has been assent to an intellectual form of belief, and yet every so-called saint, recognized as such beyond the canons of the church by his daily life among the poor, has been pre-eminent in deeds of charity and sympathy with the afflicted children of men. In other words, orthodoxy has never been made to depend on charity. Orthodoxy has been considered essential, and charity incidental. Christ made charity essential and orthodoxy incidental, and plainly declares by precept and example that, whatsoever else we have, and have not charity, we have nothing; and it is thus that we have allowed the commandments of men to usurp the commands of God, and set at naught the law of Christ. Charity does indeed exist among nominal christians, but in spite of orthodoxy, not as a result of that which is termed evangelical and orthodox; and while texts of scripture may be so grouped as to prove orthodoxies innumerable, the law, the life, and the genius of Christ are charity through and through, and this is the one principle that can bring men together as brothers and redeem the world.

There have been in all ages not only individuals who saw clearly this

distinction, but organizations of noble men and women have been formed, not only for the purpose of exercising this divine principle of altruism, but to stand as living witnesses that this is the law of Christ. These have ever insisted that intellectual beliefs are a matter of temperament, inheritance, and education, necessarily changing and in no sense essential. These have also held that that faith in justice and right that is born of charity has power to transform the life as it informs the consciousness of man, and that in this way only can selfish man become Christ-like. The basis of these organizations has been the essential Brotherhood of Man, which is but another name for the application of the law of Christ to all human relations, the practical, outward living of the faith of the soul. How little this principle of Universal Brotherhood is understood by the masses of mankind, how seldom its transcendent importance is recognized, may be seen in the diversity of opinion and fictitious interpretations regarding the Theosophical Society. This society was organized on this principle, the essential Brotherhood of Man, as herein briefly outlined and imperfectly set forth. It has been assailed as Buddhistic and anti-Christian, as though it could be both of these together, when both Buddhism and Christianity as set forth by their inspired founders make brotherhood the one essential of doctrine and life. Theosophy has also been regarded as something new under the sun, or at best an old mysticism masquerading under a new name. While it is true that many societies founded upon and united to support the principle of altruism or essential brotherhood have borne various names, it is also true that many have also been called theosophic, and with precisely the same principles and aims as the present society bearing that name. With these societies, one and all, the essential doctrine has been the same, and all else has been incidental, though this does not obviate the fact that many persons are attracted to the incidentals who overlook or ignore the essentials. It must not, however, be conceived that these so-called incidentals are unimportant. Christ predicted that certain signs should follow them that believed, and if any further evidence was needed to show that this word "believe" has been misunderstood, it can be found in the fact that no so-called believers possess the signs. This fact is, however, explained away by assuming that the statement of Christ had reference only to his early disciples, an explanation rendered necessary by lack of signs in professed believers. Now if we imagine that one had come to Christ with the proposition that if he would guarantee that the disciple should be taught to heal the sick and raise the dead he would believe, thus stipulating rewards on the principle of cent per cent., it would not be difficult to imagine what answer such an one would have received. Such an one would have proven himself incompetent to exercise the faith to which Christ referred, which must be the spontaneous and unreserved gift of the soul, rather than a

matter of bargain and sale, altruistic and not selfish. Now in every one of the societies to which I have referred, it was known and declared, and more or less exemplified, that "these signs followed" the faithful as the gift of the spirit, as the natural result of the exercise of the law of Christ. That which follows as a natural result of well-doing may, in a certain sense, be regarded as a reward for well-doing, but such reward is based on the principle of justice, and in no sense is a matter of favoritism. Therefore the essential thing for man is the life that leads to the above named results ; but these results are essential to the principle of justice, and are beneficent to humanity whose servant the obedient soul has become. There have been those in the theosophic societies, both of the past and the present time, who have coveted these spiritual powers, and who were willing to exercise just so much of the principle of altruism as they imagined necessary to secure them ; thus showing themselves incapable either of obtaining any powers except of a very low and questionable order, or of appreciating the philosophy and the divine science upon which the progress of man toward divinity always and everywhere depends. Neither the indifferent, the nihilistic, or the time-serving will live the life essential to a knowledge of the true doctrine and the unfolding of the transcendent powers of the soul. It is in relation to these powers as the result of an altruistic life and a continual aspiration toward divinity that psychic phenomena come into the present consideration. Psychic phenomena may be indifferent, egotistic, or altruistic, according as they are governed by no motive, springing from constitutional peculiarities and indulged from mere curiosity, or as the motive is good or bad. This fact shows that the nature of man may be refined without being elevated, and this refinement may be downward as well as upward. On the other hand, the altruistic life is always an elevating process, and such elevation of spirit inevitably tends to the refinement of individual life. Of this altruistic life it was said of old, that it has the promise of that which now is and of that which is to come. The Theosophic Society seeks no proselytes, and promises no reward or favor to its members or fellows. Membership in this society assures neither knowledge nor salvation. The society stands squarely on the principle of Universal Brotherhood, and proclaims the law of Christ and the result that everywhere follows the altruistic life. It stands as a witness to the truth, the one truth proclaimed by Buddha and by Christ, and by every true seer through the ages. People may hear or forbear to hear ; may enter the society or remain outside as seemeth to them best ; not from the indifference, independence, or arrogance of the few thousands who constitute the society, but from the knowledge of the fact that neither persuasion nor coercion can ever turn an indifferent soul toward the light or induce an obdurate soul to forsake and despise darkness. Neither will any one

deserving the name of Theosophist be found boasting of his own gifts or attainments, for the highest Mahatma realizes that he has only begun to learn wisely and well the infinite mystery of being, and the neophyte is admitted as such because of his teachableness and desire for the simple truth. The most that any Theosophist will say is, that he has learned the way, entered the path, and seen the light, and that henceforth he desires nothing else but to advance along the "small old path," the "narrow way".

No human being capable of receiving truth in any fair measure or high degree will ever attempt to monopolise or conceal it. The same faculty that enables us to appreciate truth makes us desirous of using it for the benefit of man. That which passes for the truth and is the subject of traffic and labeled merchandise in the intellectual or so-called spiritual markets of the world, is not truth, but opinion. Opinion is to truth what the rippling waves of the ocean are to the rising and falling tides. The one babbles to the wind ; the other thrills with the pulse-beats of the world. If the relation of theosophy to the religions of the world has been misconceived and misjudged, its relation to spiritualism has been equally misinterpreted. If theosophy stands for the great central fact in Christianity, the law of Christ, but discards the obscurations and false interpretations of man that only obscure that law, so in regard to psychic phenomena,—it accepts the facts but questions and often denies the conclusions, and places other interpretations on many phenomena. Whenever the reasons for these different interpretations are carefully examined and dispassionately weighed, they are seldom scorned, though they may not always be accepted. True theosophy is the core of true religion and the key to all psychic phenomena. As to mediumship and all psychic manifestations, the position of the theosophist may be thus stated : When we know more of the real nature and transcendent powers of man here on earth and in the body, we shall not only enter broader realms and higher degrees of psychic display, but we shall put a different interpretation on much that we now find confused and misleading, and there are those in the T. S. who already possess this larger knowledge. This knowledge is not withheld from any who desire it and who will prove worthy to receive and competent to understand it. For the past two or three centuries there has been very great intellectual advancement and material progress, but it is not generally realized that all such progress is altogether one-sided and incomplete. The great majority of persons even among the upright and intelligent seem to be entirely ignorant of the fact that man possesses also a spiritual nature equally subject to cultivation with his mind and body, and yet altogether transcending these. Failing thus to recognize even the existence of his spiritual powers and divine nature, it is seldom that any well-directed efforts are made to enlarge the sphere and develop the powers of man's higher nature. To most

persons it is quite inconceivable that man may be very highly developed physically and intellectually, and yet be spiritually a barbarian ; yet such is the fact. Even among the spiritualists, only the more advanced thinkers seem to have realized this fact. The great bulk of so-called spirit communications, even when of a high order intellectually, which is rather the exception, do not enter the higher realm of spirit at all. This is stated as a fact rather than as a criticism, but the sooner the fact is realized in all its bearings, the greater the spiritual advancement likely to follow. The demonstration of the fact that conscious existence continues beyond the grave is a great comfort to the sorrowing and a consolation to the despairing, but such knowledge may be the reverse of elevating, as the records of spiritualism show. Every thoughtful and aspiring soul is aware that something more is needed to inspire the life, elevate the aims, and purify the ideals of man here on earth. It is generally admitted by all communications supposed to come from the departed that retribution in some form follows the evil-doer beyond the veil ; but the old orthodox idea of heaven and hell, everywhere now so modified as to be scarcely recognized, is in these communications almost universally denied, and it cannot be denied that this has often lead to license instead of to that liberty in which the soul aspires to the truth as it inspires the diviner life. There is no lack of facts and materials from which to construct a science of psychology and a true philosophy of spiritual life, but these materials are disorderly, often contradictory, and hence seldom lead to lasting results and orderly living. Most persons, even among the so-called liberals, still cling to authority. They have indeed repudiated authority in one form, only to turn to it, perhaps unconsciously, in another. Very few persons seem able to judge of any matter solely on its merits. This is because few persons keep the windows of their souls open to the truth, and are willing and anxious to accept truth from any source and from every quarter. Those who boast that they long ago discarded the orthodox religious label are still ready to indorse the orthodox scientific, the orthodox spiritualistic, or the orthodox materialistic label. It hence follows that the source of a doctrine or a fact is carefully regarded before the doctrine or fact is regarded at all. If instead of estimating truth by its messenger, we were to estimate the messenger by the truth he brings, and so really to judge the tree by the fruit it bears, we should find the recognition of truth far easier, and obtain it also in far greater measure than we do now. But this is not all, for we should also avoid many unjust judgments and much of repentance through scorning the messengers of truth. Never until man holds his soul open to the truth as the flowers open their penciled cups to the dew and sunlight of heaven, can he expect it to bear the fragrance and reflect the beauty of the divine life from the great spiritual sun.

Our western civilization crudely designated as Christendom is by no means christian in the highest sense, nor will the creeds and rituals of man ever make it so. These creeds are so divided and so at war with each other that they have long ceased to minister to that power and compactness which presented a solid front capable of wielding secular and temporal dominion. As a mere matter of fact, coincident with the multiplication of creeds and sects there have arisen in every direction humanitarian enterprises for the relief of the poor and for bettering the condition of the lower classes. I therefore hold that the law of Christ is steadfastly advancing into the life of Christendom, and that the councils of the Infinite are thus demonstrated to be higher and more powerful than the councils of man. This is the transformation that is slowly being wrought out in the life of humanity, and it is by no means an indifferent matter with us as individuals. We may retard this onward march of the race, we may be blind and indifferent to it, or we may intelligently and zealously advance it. If we are really inspired by the spirit of altruism we need not wait for the churchman to abandon the last stronghold of creed, but we will join him in every good word and work for the elevation of man and the uplifting of humanity. The actual and universal brotherhood of man is the ideal aimed at, mutual toleration of differences in belief, mutual helpfulness, mutual work for the elevation of the whole human race. If we are seeking for the causes of disease, insanity, crime, and death, we may find them, one and all, in the innate selfishness of man; and if we are seeking the remedy for all of these, we may find it in the law of Christ. Whenever our eyes are sufficiently opened by charity and just recognition of truth wherever it may be found, we shall also discover that this law of Christ is also the law of Buddha, and that in one form or another it has been the core of all the world's great religions. It is thus that the Infinite Father of all souls has disregarded the barriers erected in all times by the selfishness of man, and has come to every nation, people, and time, and bestowed the gift of His spirit in such measure and such form as they were willing and ready to receive. A broader charity will thus teach us that the divine light is not a rush-light to be hid under a bushel; but like the rains and dews of heaven that descend on the just and on the unjust, and like the great orb of day that shines for all, so also the divine light of the Father's face beams on all His children, and the divine voice whispers in every human soul, and its message is the Brotherhood of Man. Christ said, "I was hungry and ye fed me; naked, and ye clothed me; sick and in prison, and ye visited me:—inasmuch as ye did it to the least of these, my brethren, ye did it unto me." Place over against this one saying the human creeds of all the ages, and the intellectual gymnastics of the whole human race, and see how utterly insignificant they become in the presence of this announcement of the law of charity and the Universal Brotherhood

of Man, and then contend for a creed that makes brothers aliens and dooms more than half the human race to perdition if you will, but don't, I beg of you, for the sake of common intelligence and common honesty call it Christian, and so longer insult the "man of sorrows" who proclaimed the brotherhood of man and preached the gospel to the poor, who called the magdalen sister, and declared that the dying thief should with him enter paradise.

I am unorthodox enough to believe that the spiritual powers of man are just what Christ declared them to be, and that he knew and declared openly the signs of spiritual power that follow—not mere intellectual belief—but that living faith that transforms the life, elevates the soul, and opens the spiritual faculties of man, and that these gifts of the spirit and powers of the soul are latent, and waiting development in every human being. I furthermore believe that not only the Bible, but the sacred books of all religions, and more or less the initiations into ancient mysteries, include the same knowledge and point out the method of attaining to this illumination. No man ever found this great truth or attained to this illumination who, like a mole, burrowed in the ground and hemmed in his soul with narrow bounds, and turned his back to every ray of light that refused to shine through his own selfish lens. To obtain this illumination man must indeed be a Brother to every soul that suffers and to every spirit that aspires; and he must open his soul to the divine ray and climb toward it with all his strength, and with all his mind, and with every faculty of his soul. Christ thus becomes for every man and every woman the way, the truth, and the life.

One may criticise a practice without condemning an individual, and it is in this spirit that the foregoing criticisms have been made. Only in this way could that which is held to be true be contrasted with that which is held to be false. It is indeed an easy matter to understand the meaning of the law of Christ, but a very hard matter to apply it to daily life, for it comes into continual conflict with the innate selfishness of man and begets continual warfare. If man would at once relinquish self, the victory would be won. As this theatre of the conflict between selfishness and altruism is the soul of man, man is therefore at war with himself. The god in man is at war with the satan in man, and the former triumphs only as the latter is put under foot and driven out. The peace that passeth all understanding comes to man when he relinquishes self, when his members no longer war with each other, but when the God in him becomes all in all.

It being then 6 P. M., the convention adjourned to April 29th at 10 A. M. in Parlor O of the Palmer House.

SECOND DAY, APRIL 29, 1889.

The delegates assembled in Parlor O with about fifty others.

Dr. J. D. Buck took the chair, and Mr. E. B. Page acted as Assistant Secretary.

The resolution presented by Dr. Buck, the special order of the day, was then taken up, and after discussion was carried, and the General Secretary was directed to notify all concerned.

The General Secretary then read a letter from Brother George E. Wright enclosing \$50 as a donation, and on motion of Brother Page it was accepted and thanks tendered to the donor.

The Auditing Committee then presented the following report :

We, your Auditing Committee, report that we have examined the accounts of the Treasury and find them correct.

We also recommend the passage of the resolutions embodied in the General Secretary's report which are hereto annexed.

W. P. PHELON, M. D.,	} Committee.
J. W. B. LA PIERRE,	
S. B. SEXTON,	

April 28, 1889.

RESOLUTIONS.

1. That the acts of the Executive Committee since April, 1888, are hereby ratified and confirmed.

2. That the American Section in Convention is gratified to learn that the rule adopted at General Convention in India in 1888 abolishing dues and fees has been suspended, and hereby respectfully requests that such rule (being Sec. P.) be done away with in so far as it affects this Section; and also requests that, in so far as the American Section is concerned, the rule requiring duplicate applications for membership be also abolished.

3. That Branch Presidents and other officers and persons having authority to admit members may remit fees and dues of any applicant who is unable to pay dues and fees.

4. That the present rate of dues and fees in this Section is hereby confirmed.

5. That the General Secretary is authorized to issue, as suggested in his report, "The Theosophical Forum," for the benefit of members-at-large gratis, and for such Branches as may contribute to the expense thereof, and that he be further authorized to print upon each issue thereof the following words : *"Issued by direction and under the authority of the American Section*

of the T. S. in Convention Assembled"; and that there shall be no declarations in such "Forum" of any doctrine as being authoritatively promulgated by the Society, to secure which, each issue shall have printed thereon a statement that the Theosophical Society is not responsible for opinions expressed therein.

6. That the General Secretary be instructed to recall the charter of any Branch which has ceased to hold meetings or is over a year in arrears for dues, unless satisfactory explanations are given to the Executive Committee.

7. That the Executive Committee are hereby instructed to arrange the programme of exercises for next year's Convention, and shall secure essays, papers, and addresses to be then delivered; and that such programme be finally arranged by the 27th of February, 1890, and notice thereof sent to all Branches and others thereto entitled.

8. That the General Secretary and Treasurer shall remit to Headquarters in India a sum per year equal to 25 per cent. of all the gross receipts for memberships, dues, and Charters, inclusive of all dues to said Headquarters as provided by the Constitution of the American Section.

9. That the American Section of the T. S. hereby redeclares its allegiance to the General Council of the T. S. whose Headquarters are in India, reserving, however, its autonomy in the administration of the internal affairs of the Section and the details of its work in America.

10. That a vote of thanks from this Convention be tendered to Bro. F. G. Gleason of Chicago T. S. and to the Managers of the Palmer House for their kindness and courtesy in procuring and presenting to this Convention the use of the Rooms occupied by it.

The committee's report was received and the committee discharged. The recommendations were taken up section by section, and each one was carried.

On motion, the General Secretary was then appointed a committee to nominate the Council for the ensuing year.

On motion of Dr. La Pierre, the Assistant Secretary was instructed to cast the vote of the Convention for William Q. Judge as General Secretary for 1889-90. On motion of Dr. Phelon the Assistant Secretary was instructed to cast the vote of the Convention for William Q. Judge as Treasurer for 1889-90; and he having done so, the chair declared Brother William Q. Judge the General Secretary and Treasurer for 1889-90.

Upon nomination and motion the following were elected the Executive Committee for the ensuing year, in addition to the General Secretary:

ALEXANDER FULLERTON, GENERAL A. DOUBLEDAY, HENRY TURNER PATTERSON, DR. J. D. BUCK, C. D. HILL, and DR. J. W. B. LA PIERRE.

On motion of Brother William Q. Judge it was resolved that, unless the Executive Committee find a change judicious, the Convention of 1890 meet on the fourth Sunday in April, 1890, at Chicago.

The following were then elected as the

COUNCIL.

General Abner Doubleday,
Edward O'Rourke,
Louise A. Off,
S. C. Gould,
Wm. H. Cornell,
Mrs. M. L. Brainard,
Mrs. M. M. Phelon,
Mrs. E. C. Cushman,
R. Wes. McBride,
R. A. Parker,
Mrs. Alice M. Wyman,
Sidney Thomas,
Wm. S. Wing,

George Frederic Parsons,
Edson D. Hammond,
James Taylor,
Alexander Fullerton,
John M. Wheeler,
George M. Sweet,
A. O. Robinson,
George M. Stearns,
Dr. J. D. Buck,
George E. Wright,
Zachariah Roberts,
Mrs. Julia Ford,
Rev. W. E. Copeland,

Elliott B. Page.

On motion the General Secretary was directed to print the proceedings of the Convention, including the addresses and reports and the letter of Madame Blavatsky.

On motion of Bro. William Q. Judge a vote of thanks to the two Chicago Branches for kind and courteous treatment accorded to delegates, and for preparations made for the Convention, was adopted.

On motion of Dr. Buck, a vote of thanks was carried to Col. and Mrs. J. C. Bundy for their kindness and fraternal greeting extended to the delegates and members of the society.

The hour of 1 P. M. having been reached, the Convention was on motion declared adjourned *sine die*.

WILLIAM Q. JUDGE,

General Secretary.

The work of the Convention was not wholly confined to the stated meetings, as numerous conferences and gatherings were held between the theosophists gathered together.

As very many had come from distant cities, the opportunity of going through the initiation was availed of. There was one meeting in a large private room of the hotel for this purpose, when two new members were

initiated by Bro. William Q. Judge. Some sixty persons were present, and all were deeply interested. On that evening, after dinner, two bodies of theosophists gathered in the same room and that adjoining to discuss theosophical subjects, and remained so engaged until nearly 1 A. M. In one of these rooms Dr. Keightley, the British Delegate, was plied with questions about Madame H. P. Blavatsky, and much attention was also devoted to deeper questions than could be gone into before a mixed audience.

SPECIAL MEETING OF RAMAYANA T. S.

On Monday afternoon, April 29th, a special meeting of the *Ramayana T. S.* of Chicago was held at the house of Dr. W. P. Phelon, its President, and a large delegation from the Chicago Branch T. S. attended. Dr. Buck, Bro. William Q. Judge, and Dr. A. Keightley, together with several members from Branches in Omaha, Wisconsin, and other places, as well as members from the Pacific coast, were present. The General Secretary gave an historical sketch of the movement in America from 1875 down to the time of his departure for India in 1884, and Dr. Buck continued it down to the year 1886. This was a very interesting occasion, as those present were thus able to see from what small beginnings the Society had grown. Dr. Buck's relation of the small Convention of the Board of Control as compared with those of 1888 and the present was very impressive and encouraging. Dr. Keightley gave some very interesting facts about England, and then there was a general discussion and conference about genuine theosophical work, in which the chief themes dwelt upon were the necessity of promulgating the idea of Universal Brotherhood and the explaining and enforcing the doctrines of Karma and Reincarnation. After the meeting was closed Bros. Buck, Keightley, Sexton, and some others were entertained by Dr. and Mrs. Phelon.

DR. BUCK'S LECTURE.

On Monday evening, April 29th, Dr. J. D. Buck of the *Cincinnati T. S.* delivered a lecture at the Methodist Church Block, his subject being *The Wisdom Religion or Theosophy*.

The night was clear and a very good audience assembled. The lecture was intensely interesting, showing the real meaning of the old initiations of the Greek and Egyptian mysteries, proving this was in reality Theosophy and that we were now engaged in reviving the old Wisdom Religion which had always existed, the same in every age, whether open or secret.

Even after so many meetings and sitting through the lecture, many theosophists came together again the same night at the rooms of Dr. Keightley in the Palmer House, and continued the discussion of Theosophical and mystical subjects. It reminded one of the verse in *Bhagavad*

Gita in which the searchers for truth are described as constantly delighting and cheering each other by conversation upon divine matters.

This ended the work in Chicago. Every body was benefitted and encouraged to such an extent that they could hardly find words to express their pleasure and enthusiasm. Propositions were brought forward looking toward a three days' convention in 1890, and the Executive Committee intend to prepare a programme for the next Convention which shall provide for stated papers upon the main Theosophical doctrines, such as Karma, Reincarnation, Devachan, Practical Theosophy, and so on.

BRANCHES OF THE THEOSOPHICAL SOCIETY IN THE U. S.

(May, 1889.)

NEW YORK CITY (Aryan), *President*, William Q. Judge, P. O. Box 2659.PHILADELPHIA (Krishna), *Secretary*, Miss Carrie A. Howard, 129 S. 15th St.CHICAGO (Chicago Branch), *Secretary*, Mrs. M. L. Brainard, 13 Seeley Ave..CHICAGO (Ramayana), *President*, Wm. P. Phelon, M. D., 206 S. Lincoln St.ST. LOUIS (Pranava), *President*, Wm. Throckmorton, 500 N. Commercial St.ST. LOUIS (Arjuna), *Secretary*, Elliott B. Page, P. O. Box 659.EAST OAKLAND (Cal.), (Golden Gate), *Secretary*, Allen Griffiths, Room 5, 13 Mason St., San Francisco.LOS ANGELES (Cal.), *Secretary*, Miss Louise A. Off, Collado St., Station F.MINNEAPOLIS (Minn.) (Ishwara), *President*, Jos. W. D. B. La Pierre, M. D., P. O. Box 71.WASHINGTON (D. C.) (Gnostic), *President*, Elliott Coues, M. D., 1726 N. St.CINCINNATI, *President*, Robert Hosea, Clifton, Cincinnati.BOSTON, *President*, J. Ransom Bridge, P. O. Box 1868.MALDEN (Mass.), *Secretary*, Frank S. Collins, 97 Dexter St.OMAHA (Neb.) (Vedanta), *President*, Dr. J. M. Borglum, Frenzer's Block.GRAND ISLAND, (Neb.) (Nirvana), *President*, M. J. Gahan, M. D.SAN DIEGO (Cal.) (Point Loma Lodge), *President*, Thos. Docking, M. D., 643 6th St.ST. LOUIS (Mo.) (Esh-Maoûn). *Private*.MUSKEGON, (Mich.) (Lotus Lodge). *Private*.BRIDGEPORT (Conn.) (Varuna), *President*, Emil Kirchgessner, M. D., 27 Cannon St.CLEVELAND (Ohio) (Dharma), *President*, Wm. C. Rogers, 236 Superior St.DECORAH (Iowa) (Isis Lodge), *President*, Warren B. Hill.MILWAUKEE (Wis.) (Brahmana), *President*, Bryan J. Butts, 808 Grand Ave.LOS ANGELES (Cal.) (Satwa), *President*, Samuel Calhoun, 247 S. Spring St.BROOKLYN, (N. Y.), *President*, Col. H. N. Hooper, 494 3d st.

General Secretary of American Section,

WILLIAM Q. JUDGE,

P. O. Box, 2659, New York.

FORMATION OF A BRANCH.

1. Any five members of the T. S. have the right to apply for a Charter constituting a new Branch. As only members can thus apply, the signers to the application must, before signing, either have been admitted to the Society as members-at-large or be already members of a Branch. In the latter case, they must send to the General Secretary a demit from the Branch they belong to and are leaving.

2. Upon notice that a new Branch is purposed, the General Secretary will forward a blank form of Application for Charter, which form is to be filled in with the proposed name and the location of the new Branch, signed with full names and addresses of at least *five* applicants, and returned to the General Secretary with the Charter fee—\$5.00.

3. Should there already be a Branch in the same town, the General Secretary will notify the existing Branch of the proposed new Branch, and should objections be made by the existing Branch, will receive them for the subsequent consideration and action of the Executive Committee.

4. The Executive Committee then passes upon the application and any objections, and, if favorably, the Charter is issued by the General Secretary.

5. Upon reception of the Charter, the persons named therein and their associates are to meet for organization and for election of Branch officers, and of this and of the names and addresses of the elected President and Secretary the General Secretary should immediately be notified.